CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, APRIL 23, 1836. NO. 767.---VOL. XV.—NO. 17.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CONVENTION OF SABBATH SCHOOL TEACHERS AT HINGHAM.

The letter missive from the Rev. Mr. Brooks of Hingham to all the Clergymen and to the Teachers of Sabbath Schools in that and the neighboring towns was most kindly and promptly answered; and on Fast day evening, at 6 o'clock, there were assembled, in the meeting house of the third Parish, representatives from each of the adjoining towns. Never was there, in so large an assembly, more warm heartedness and good feeling. Every variety of theological opinion might have been gathered from the audience; but all differences of creed were at once forgotten, and every person seemed anxious to make the evening a happy and improving one.

The Rev. Mr. Moore of Cohasset having been chosen moderator, offered a short and appropriate prayer; after which the Clergymen and Superintendents of Sabbath Schools went into full details of the *modes of instruction* pursued in their several schools. There was a general uniformity in the modes; yet, in almost every school, there was some valuable peculiarity. No one could have listened and not have received some very timely and useful hints. The meeting was addressed by Mr. I. S. Smith, superintendent in Third Parish, Hingham—Mr. Quincy Hersey, superintendent in Baptist Society, Hingham—Rev. Mr. Hale, pastor of the Methodist Church, Hingham—Rev. Mr. Russell, Pastor of Second Church Hingham—Rev. Mr. Phipps, pastor of the First Church in Cohasset—Rev. Mr. Moore, pastor of Second Church in Cohasset—Rev. Mr. Lunt, pastor First Church in Quincy—Rev. Mr. Perkins, pastor of Second Church in Braintree—Rev. Mr. Phillips, pastor of First Church in Weymouth, and Caleb Gill, Jr. Esq. of the First Parish in Hingham.

It may be said of each of these gentlemen that their delineations of the modes of government and instruction; their explanations of the uses of manuals, of the gathering of Sabbath School Libraries, of teachers' meetings, &c. &c. were highly satisfactory. They spoke from the heart and from experience; and those who went more fully into details amply rewarded the attentive audience by their clear apprehension of the inestimable value of these institutions. They set forth the requisites of teachers, the necessity of improved books, the value of personal interviews with the parents, and the need of humble and earnest prayer. It seemed deeply impressed on many minds that Sabbath Schools were to be the means of renovating the church, of reforming society, of saving the world.

Not having had time to procure for publication (as we hope to) the statements of the several gentlemen, we will attempt to embody in one succinct account the prominent features which most affected our minds.

The number of scholars varied from 35 to 200. From 5 to 7 pupils were deemed a sufficient number to constitute one class. The place of meeting should, if possible, have a good location—airy and cheerful. The morning is the best time; especially during the summer months. One hour and a quarter of school time is sufficiently long. The school should be always opened by a short prayer by the Pastor of the church, when his duties will allow of it, or by the superintendent or any one of the teachers. Then should follow a short hymn, in which all the children should join; they having been particularly instructed for this purpose. Mason's or Kingsley's singing book for children should belong to every Sabbath Teacher. The meaning of the hymn should be explained, if necessary. The several teachers should now attend to their classes, not compelling the children to get Bible lessons, or hymns and catechisms by heart, but rather leading them to love religious instruction for its own intrinsic good. A scripture character may be the subject of research, and familiar conversation on its traits open the way for moral and spiritual impressions. Cases of conscience stated and the decisions of each scholar asked on them. History, biography for young persons, natural history, passing events, stories in which a clear moral is apparent; parables which call for some ingenuity to discover their meaning; most of all, incidents from the life of Christ; all these should afford topics for serious contemplation and familiar colloquy. Moral questions of debate; narrations of the facts read in the last book taken from the Juvenile Library; the seasons; the weather; geology; history of other schools; these may be occasionally brought up with great effect. Ancient religious customs as contrasted with our own; instances of local peculiarities recorded in the Bible; explanations of scripture terms, rites and forms, these may be made interesting to the larger scholars. The object in all instruction should be, to bring the soul of the child to Christ, to imbue it with divine principles, to trace its connection with its Creator, with its Redeemer and with mankind. The *books* used are the Bible, the Questions by the Sunday School Union, by Field, Allen, Lincoln, Emerson and others, besides a variety of manuals prepared for particular schools.

There may be an account book for recording lessons as well as delinquencies, &c. kept by the teacher and the award determined by the class acting as jurors.

The school should be closed with singing, and if a prayer be offered, it should be one written on purpose with responses as in the English liturgy. The children should be particularly taught to pray.

There should be a class in the Sabbath School who are preparing to become teachers. There should be a library embracing all subjects connected directly or indirectly with religion. No book should be admitted until it has been approved by two competent judges. There should be a Teacher's Library, embracing critical works on the Old and New Testament; and the weekly meeting of teachers should have systematic study as its main object, while it also has reference to the duties of the coming Sabbath. It was remarked that those schools have flourished most where the teachers have been persons given to frequent and earnest prayer; and where they have gone from house to house, visiting the parents of their pupils; thus awakening a general interest in the subject of education and a deep one in that of religion. A "general lesson," by any competent individual, is highly requisite twice a month. Topics may be gathered from the Bible, from nature, history, domestic events, travels, anatomy, &c. as may be most agreeable to the lecturer; the object being in every case to bring the soul of the listener nearer to God, to Christ and to immortal happiness.

Annual celebrations and addresses have been found advantageous in awakening an interest in the community. An organization of the teachers into a society, with all the usual officers, has been used to facilitate arrangements and better divide duties. A Sabbath School Society, formed out of the members of the congregation, has been found an easy mode of raising, by an annual tax of 50 cts. money sufficient for the purchase of juvenile books. The usual mode, for procuring such money, is by a general contribution taken up in the congregation, on Thanksgiving or Fast Day.

This is a very brief and imperfect abstract of the interesting details given by the several speakers. After many inquiries had been put to them and answers returned, the moderator called the attention of the meeting to the general topics of religious education as connected with Sabbath Schools; and he set an excellent example by addressing to the audience some highly important remarks on the character and duties of Sabbath School teachers, particularly urging upon all teachers frequent prayer in their closets and in their meetings. He illustrated, by a touching anecdote, the difference between a teacher whose whole heart was in the duty, and one who felt but a cold and distant interest.

The Rev. Mr. Brooks of Hingham followed the moderator. He spoke of the heart-felt joy it gave him to meet his brethren and friends, of every different sect around him, as fellow-laborers in this high and holy cause. Here heart answers to heart in the manly response of confiding charity.—After a few more introductory remarks, he proceeded to speak of the separate service which he has had for children for many years past; of the note-books the children have kept; of the deep and growing interest felt in these exercises and of his liturgy used on the occasion. He explained the *moral table* he had prepared on Franklin's model and attributed great good to its influence. He then proceeded to a consideration of the best modes to be adopted in conveying religious instruction to young minds, by considering the attributes of the youthful soul and the nature of christian truth. His remarks were nearly as follows;

"We have on this subject two questions to ask; 1st. What kind of beings have we to do with? and 2dly what do we wish to do with them?

To the 1st question, we answer, human beings, young and ignorant. To the 2d, we answer, we wish to enlighten their minds by religious knowledge and to prepare their hearts for the reception of divine grace. In other words, to help them to become as Jesus was, holy, harmless and undefiled, separate from sinners and disposed to every good word and work.

With these materials to work with, and with this object in view, what modes will best secure the great result? The answer to these questions can be found only by a deep and clear insight into the youthful mind, and the action of that mind on the truths and facts of religion. I can do little towards exhausting such a subject; or adding to what has been said; but relying on your candor will plainly tell you how the subject strikes my mind.

I see in the child a spiritual being and a finite being; yet connected with another spiritual Being who is infinite. Set in motion by curiosity, its soul hungers and thirsts after more knowledge, more action and more happiness. If unperverted by false culture, it shows a magnetic attraction for truth, and follows nature upon just and elevated principles. Matter gravitates towards its centre—God. The finite seeks the infinite. It feels after God, if haply it may find him. Here, then, is the spiritual finite wishing to become acquainted with the spiritual Infinite. How can he accomplish it? The spirit of the child must be taught the contemplation of spirit, and how? By the contemplation of spirit in himself. He must begin to learn the infinite Spirit by looking at his own finite spirit. How can he be led to do this? He feels *love, joy, sympathy, anger, resentment, hope, fear,* &c. He knows that these do not belong to the dust he treads on, or, to his dog, or to his playmates; but, to himself as himself. When therefore he speaks of his affections, hopes or fears, ask him the *meaning of the words he uses.* This will immediately send him to his own soul, to self-analysis, to self-approbation or self-disapprobation. In such a conversation with a child about the meaning of the words, which his mind has selected to interpret his thoughts to another, he will be found constantly referring to the infinite. —The finite with him supposes the infinite. What unanswerable questions do our children every day ask us! How suddenly they spring from the finite to the infinite! Definable terms express their emotions and views; and do not the same terms describe God? Can his spirit be contemplated without recurrence to the spiritual vocabulary with which the child gives utterance to his soul's affections and resolves?

The next step for human means to take to bring the childs's soul to the contemplation of spirit, is *consciousness.* He is conscious of the presence of certain feelings, hopes or fears. In this consciousness let him be taught to recognize God, from whom it came. Let him see it spreading itself over his reason, judgments and will, mingling in his wishes, his piety and his faith. Let him understand how it takes notice of all his thoughts, struggles, joys and purposes, and then be told that God it is who takes the same notice. He is conscious of the delicate shades in moral questions; let him be taught that there is the presence of himself, of goodness, and of God in them all.

The next method for contemplating spirit, is, *to present the holy Savior to the child's soul.* Here he can contemplate all that can be desired of purity and perfection. As a means of studying spirit in connection with humanity and in its alliance with eternity, it is the surest and happiest that man or child can know on earth. On this I have no time, as I feel there cannot be need to dilate.

The inference, then, is that the *study and contemplation of spirit* is the great object of a Sabbath School pupil; and that it is accomplished by his defining spiritual language, by his understanding his own consciousness, and by his rightly apprehending the spirit of Christ.

The inquiry then arises, how must the child's mind be managed to produce these results? I answer, it must not be *managed.* It must be, if I may so say, let alone. The mode is the Socratic, *by questions;* questions not asked by the teacher, but *by the scholar.* The teacher is to get acquainted with the child's mind through the questions which the child's mind voluntarily puts forth. With perfect certainty he can come at it in this way and *in no other.* When a child asks a question we know he has been reasoning. His mind has become active, (the opposite of passive) and in this active, hoping, uneasy state it seeks the relief which information only will give. The moment the limbs of a wakeful and healthy child are compelled to keep still, that moment they begin to ache. So the moment that the restless curiosity of childhood if denied the information it might have, that moment it is unhappy. God has wisely set in constant motion both body and mind. Curiosity is the mind's appetite. It seeks knowledge as hunger seeks food: and in its healthy hunger we see the great inlet of education. It takes up the work of creation just where the Deity left it. The child's mind, therefore, is the teacher's best directory. The soul has at first what the seed of the tree has, viz, the germ of all the future growth. The acorn has within it the capabilities of producing the roots, trunk, limbs and leaves of the mighty oak. So the young mind has the germ of all its intellectual, moral, social and spiritual developements. It asks only to have its natural wants supplied. It asks to be placed in a proper position and it will grow to the full stature of the perfect man in Christ Jesus. It is the Sabbath School where the soul's curiosity should find satisfaction. The soul is always hungry. The impulse to acquisition, the voice of conscience, the tear of sympathy, the attitude of imitation, the adaptedness to surrounding circumstances are ever present attributes of childhood. They are always ready; and it is questions and colloquy alone which can reveal them to the teacher's apprehension. Let a class think out loud and express to each other and to the teacher all they feel; then they open the doors of their hearts and the intelligent teacher joyfully enters, surveys the region and carries the necessary supplies to the needy portions. The teacher, therefore, is not to push his pupil, nor often to go before him, but to accompany him. He must patiently and reverently study his pupil's mind, find out its "dip" and then be guided by it. Such a class will correct each other's errors, encourage each other's advancement, and create among themselves a common moral standard or conscience, which will probably be of higher tone and excellence than any one of them would have conceived for himself.

If I am asked, then, what is the best mode for conveying spiritual instruction, to youthful minds, I answer, the *domestic* or *parental.* The nearer the Sabbath School teacher comes to the affections and manner of a parent; and the nearer the children come to the free, unchastened, hearty confidence of their father's fireside, the more fully will the spiritual nature come out; and the less will be the risk of mutual misapprehension and error.

If these principles be correct, it will follow, that mere memory recitations, lip-words, &c. are to be avoided. The mind, to be improved, must be satisfied. If curiosity be wasted on incomprehensibles, mental bluntness follows. Committing to memory, when there can be no answer from the heart, is a deadening process.

The imagination is exceedingly active in childhood. It has a giant power over the spiritual education. It should be early christianized. Parables from the New Testament; incidents from the life of Christ, and from every day cares, struggles and hopes may be used with good effects. Biography and science even may be here of singular utility.

Teachers and friends of Sabbath Schools! my heart is with you. Great and holy is your work. Be encouraged. You are fellow-workers with God. You would bring out and brighten God's image in the human soul; you would spiritualize the youthful mind. You are laying foundation stones; and though they may be soon covered out of sight, nevertheless the building will rest on them forever.—Take careful heed, I beg of you. "Feed the lambs" of Christ's flock. A knowledge of children is all important. If we fill the stomach of the infant with improper food, or improper quantities, or at improper times, it suffers or dies. Let this teach us to feed the mind with that knowledge, and that alone which its state requires.

God grant, that we may be directed in the great work of educating immortal minds for immortal improvement; and that, by his blessing, we may so fill them with all needed truth and virtue that He shall be found shining through their souls as "shines the sunbeam in a drop of dew."

AMERICAN TEMPERANCE SOCIETY.

Boston, April 9th, 1836.

To all Friends of Temperance.

One great object of the American Temperance society, was, to collect, from this, and other countries, authentic facts with regard to the nature of intoxicating liquor, and its effects, when used as a beverage upon the bodies and souls of men. This object, which has been pursued for ten years, is now accomplished. Portions of these facts, and of the principles which are illustrated by them, have, from time to time, been published, and somewhat extensively circulated. The effect has been great; and of such a character, as to warrant the conclusion, that, should a knowledge of these principles and facts be universally disseminated, a change with regard to the use of intoxicating drink, would, with the divine blessing, be effected, of unspeakable importance to all the social, civil, and religious interests of men.

Another great object of the Society, therefore, is, to give to the above-mentioned principles and facts a universal circulation. For this purpose they have embodied them in a volume of 420 pages, octavo size, entitled 'Permanent Temperance Documents.'

A copy of this volume they wish to get into the hands of every Preacher, Lawyer, Physician, Magistrate, Member of the National and State Goverments, Editor of a publication, Teacher of Youth, and Young Man, in all public Seminaries of Learning throughout the United States. They also wish to send copies to distinguised and philanthropic men in all countries; with a letter, stating what has been done on this subject in this country, the benefits that would result to the human family should the Temperance Reformation become universal, and inviting a general co-operation of all friends of humanity throughout the world.

They have also made extracts from the most interesting parts of the above-mentioned volume, and embodied them in another, of 120 pages octavo size, to which is perfixed an Address to Young Men. This is entitled 'The Temperance Manual,' for the Young Men of the United States; and the object of the Society is, as far as practicable, to get a copy of it into the hand of every Young Man in our country. Depositories are to be opened at Buffalo, Pittsburgh, and the various places at which emigration is concentrated; and Committees appointed to see that every family of emigrants is supplied with a copy. A copy of the 'Documents' for the use of the officers, and a copy of the 'Manual' for the use of the men, is, as far as means can be obtained, to be put on board every vessel, steamboat, canal boat, and every species of craft on our waters.

An abridgement of the above works has been made, translated into French, and, with such additions of statistical and other information, as will make it most useful to the population of Europe, has been sterotyped and published in Paris. It is to be done also in German, and published at Berlin, and put into the hand of members of the various governments, and leading benevolent men throughout the Continent. It is expected also, that translations will be made into other languages; copies transmitted to Missionaries and Preachers, of all denominations, and other philanthropic men in all countries, that a knowledge of the principles and facts contained in these volumes may be extended through the world.

This, the Society, had it the means, would do gratuitously and universally. But as it has not, and, in the prosecution of this great work, is dependent for pecuniary means, upon the friends of humanity, the Committne are induced, by means of this circular, to present this object before them; and respectfully and earnestly to request their co-operation and assistance.

'The Permanent Documents' are furnished, by the hundred, at 50 cents, and the 'Manual,' at 10 cents a copy. The avails will all be devoted to the promotion of this cause. Donations for the above mentioned object, and orders for the works, may be directed to Seth Bliss, at the Depository, No. 5, Cornhill, Boston.

If any of the donors have a preference, as to the manner in which their donation shall be applied, it may be specified; and they will be applied according to their wishes. If no specification attend their donations, they will be appropriated to the above-mentioned object, in such a manner as will, in view of the Committee, tend most effectually and extensively to promote it. And considering the intimate and indissoluble connection that subsists between the Temperance Reformation and the success of all efforts for the intellectual elevation, the moral purity, the social happiness and the eternal good of men, it is believed that in few, if any ways can the same amount of pecuniary means be appropriated, in which it will accomplish greater good to the human family, than in the promotion of this cause.

From Russia a gentleman writes that Temperance Publications, which have been sent him, have been translated into three languages, and are circulating throughout that vast empire, even to the borders of Persia and China. 'And how delightful,' he says, 'to observe the sameness of effect every where produced, when this all important subject is brought to the attention of the reflecting part of the community.'

From India, another gentleman writes, that the facts on this subject were communicated to an officer in the British army, and 'he ordered his servants to take all his spirituous liquors and pour them into the flood. This he saw done, and then joined the Temperance Society.'

From Smyrna a gentleman writes, 'I presented one of your Reports, not long ago, to our Consul here. He told me the perusal of it so deeply impressed his mind, that it robbed him of sleep the following night. Another of these Reports I presented to a merchant, and he assured me that he had formed a resolution to use ardent spirits no more. And one of the oldest merchants informed me a few days ago, that he had determined to deal no more in spirits; and not to give any more quotations of their price current in his letters to his correspondents.'

From Alexandria in Egypt, a gentleman writes that he handed a copy of our Reports to the Consul in that place, and that he had been led to pour out all his stores of ardent spirits, and thus clear his house of the poison: and that such had been the effect of these documents at that place and at Cairo, that it seemed like the first glimmering of early dawn upon the long spiritual night of Egypt.

Similar testimonies have been given, as to the beneficial effects of these Documents, from various other countries. And any one who will assist us, in the universal circulation of a knowledge of the principles and facts which they contain, will receive our gratitude, and be, we doubt not, in a high degree, a benefactor of mankind.

SAMUEL HUBBARD, *President.*
JOHN TAPPAN, *Chairman Ex. Com.*
JUSTIN EDWARDS, *Cor. Sec. Am. Tem. Soc.*

P. S. The avails of the above works are to be devoted to the promotion of the Temperance cause. Editors of papers and periodicals, friendly to the cause of Temperance, are requested to insert the above in their publications.

FOR THE REGISTER AND OBSERVER.

JEWISH AND CHRISTIAN DISPENSATIONS.

Mr Editor—As you have lately published several pieces concerning the Jewish and Christian dispensations, perhaps the following quotation from the writings of Martin Luther may be interesting to some of our readers.

'Moses is the Mediator and Lawgiver of the Jewish people alone, to whom he gave the law. If I receive Moses in one commandment, I must receive the whole of Moses.—Moses is dead; his government has come to an end; since Christ has come, he serves no longer as a lawgiver. We will regard Moses as a teacher, but we will not regard him as a lawgiver, unless where he agrees with the New Testament and with the law of nature. When, therefore, they hold up to thee Moses with his laws, and would bind thee to observe them, say thus: Go to the Jews with thy Moses; I am no Jew. If I receive Moses in one point, says Paul to the Galatians, I am bound to keep the whole law. For not the least point in Moses applies to us. When now the Sectarians come and say, 'Moses has commanded &c.' do thou let Moses go, and say, 'I care not what Moses has commanded.' But say they, he has commanded, Thou shalt have but one God, and in him put thy trust and faith, Thou shalt not swear by his name, Thou shalt honor thy father and mother, and must not a man observe these commandments?—Answer thus: Nature teaches that man should call upon God—it is the law of nature to honor God, not to steal, not to commit adultery, not to bear false witness, &c. Thus I hold the commandments, which Moses gave, not because Moses commanded them, but because they are implanted in me by nature.—It is all the word of God; but what of that? I must know and consider *to whom* this word is spoken. You must not only consider whether it be the word of God, but also to whom it is spoken, and whether it applies to thee or to another. God spoke many things to David and commanded him to do this and that; but it does not apply to me; it is not spoken to me. The false prophets run and say, Beloved people, this is the word of God. This is true; but we are not the people, to whom it was spoken. God hath commanded us to do neither this nor that, which he commanded them to do. Leave Moses and his people with each other. Their time is past. He is nothing to me. I hear the word, which concerns me. We have the Gospel' &c.

See the passage in Bretschneider's Dogmatik p. 109.

FOR THE REGISTER AND OBSERVER.

CAPITAL PUNISHMENT.

(Concluded.)

When the Governor had brought the subject of Capital Punishment thus distinctly before the Legislature, it was hoped that it would receive from that body the attention appropriate to it as a high moral question, altogether above the reach of any mere party considerations, to be determined by a dispassionate investigation of the principles of human nature, of the laws of society, and of the results of experience as exhibited in the history of nations.

It was therefore with as much surprise as regret, that the friends of the abolition, or alteration of our laws enjoining the punishment of death, discovered that an attempt was successfully making to connect the subject with party considerations, and to direct against it prejudices arising from such a source.—It was represented as a radical measure, and opposition was made to it, avowedly, on the ground that it was a party measure.

When the committee appointed by the House of Representatives to consider it, made report through their chairman in favor of it, the political opponents of the chairman actually endeavored to prevent the printing of the Report.—This extraordinary movement was overruled by the good sense and decency of the House, and the Report was at last permitted to be printed. We have reason to rejoice that the indignity thus attempted to be put, not only upon the committee, but upon all those whose sentiments are expressed in their Report, was prevented—The public had thus become possessed of a document, so clearly argued, so full of decisive information on the subject, so learned and so just, that it cannot fail finally to produce its effect. No legislative Report has been produced, at any time, which reflects more credit upon its author, or upon the body of which he is a member, than Mr Rantoul's Report on Capital Punishment. It establishes his reputation, and will always be regarded as among the very best discussions to which the question has been subjected.

The Committee reported a Bill in favor of the entire abolition of Capital Punishments, and the votes of a minority, consisting of nearly one hundred members of the House sanctioned the views of the Committee. But, as the Governor had intimated in his address to the Legislature, public sentiment is not yet prepared to abolish Capital Punishment in the case of *murder,* and the section relating to that crime was stricken out by a majority of the House. And as the city of Boston has for some time been infested with incendiaries, *and as its Representatives saw fit to assume the responsibility of insisting upon Capital Punishment as a sure means of preventing that crime,* the House, very properly, as I think, deemed it best to allow them full liberty to try the experiment, and also struck from the bill the section relating to *Arson.*

The bill, as it then stood, abolishing the Punishment of death for *rape, highway robbery, burglary,* and *treason,* passed the House by a great majority. The vote was twice taken and the majority, amounting to nearly seventy votes, was greater at the second trial than at the first. As the Boston representatives, seeming to think that to punish with death the *highwayman* would have a marvellous effect in intimidating the *incendiary,* went almost in a body against the bill, even in its amended form, the result of the voting seemed to show that a very great majority of the people of the state *out of the city of Boston* are opposed to the punishment of death, except in the case of *murder,* and also excepting *arson,* so long as the exception is demanded by those particularly interested.

It is not at all likely that the House of Representatives were in favor of retaining Capital Punishment in the case of *arson,* upon general principles, but from a disposition to allow the city of Boston, which alone is particularly interested at present, to have its own way in the matter. This was wise and just in the part of the House. So long as the people of that city continue to think that hanging tends to prevent the crime of *incendiarism* within their limits, it is but reasonable to let them continue to try the experiment. Time and experience, perhaps, may convince them that hanging one man does not tend to remove evil thoughts, wicked passions, and revengeful purposes from the hearts of other men. The bill passed the House and was sent up to the Senate in the usual course of business. It was rejected in that body by a vote of 22 to 11. It is much to be regretted that, while one political party did not make it a party question, *nine* of their Senators voting for it, and *eight* against it, the other party, and that the predominant one in the State, appears to have gone in opposition to it with but *two* exceptions.

The Senate were not satisfied with rejecting the bill, but they accepted a Report on the subject which sets forth some principles which it is surprising to find such an enlightened body willing to sanction. As an unusual number of the Report was printed and circulated among the people, it is, of course, as fairly open to criticism as any other publication. With a few comments upon that Report I shall bring these communications to a close.

The following extraordinary sentence is extracted from the 8th page of the Report. 'If there is any government, civilized or uncivilized, which has thought it safe to dispense, in all cases, with the punishment of death, they (the Committee) have no knowledge of it.'

The document containing this passage is dated March 28, 1836. Now is it not strange that the members of this committee had never heard of an instance where the punishment of death had been abolished in all cases, when the Report of the other House had been before them for more than a month, in which the case of Tuscany is mentioned where the experiment of the entire abolition of capital punishment was tried with the most complete success? It is indeed a most remarkable circumstance that when the Report containing the above extract was read, a Boston newspaper was lying on the table of the Senate, in which Mr Rantoul's reply to Mr F. C. Gray, was printed, and in that reply instances are cited in abundance from ancient and modern history where it has been found safe to dispense with the punishment of death in all cases!

Without mentioning the cases of Egypt and Rome, I will refer the reader to the excellent speech of Mr Rantoul. He will there find that the Empress Elizabeth abolished it in Russia as did Catharine II. also; and that Blackstone, in his commentaries, testifies to the success and wisdom of the policy. Speaking of Russia, Blackstone asks 'Is it less civilized, less social, less secure? And yet, we are assured that neither of these illustrious princesses have, throughout their whole administration, inflicted the penalty of death; and the latter has, upon the full persuasion of its being useless, may, even pernicious, given orders for abolishing it entirely throughout her extensive dominions.'

Is it not extraordinary that these facts never came to the knowledge of the honorable Committee of the Senate?

The Governor having alluded to the opinions entertained on this great subject by 'philanthropists and legislators,' the Senate's Committee quote his language and comment upon it thus—'what may be the precise state of the question among *professed philanthropists,* your committee are not informed; but they had supposed, that, as far as legislation goes, there was no question better settled,—for, as they have already remarked, they do not know of any government, which has thought it safe to dispense, in all cases, with Capital Punishment.

The reader will discern the *fling* at the Governor in the word *professed* inserted before *philanthropists,* both of which words are printed in the Report, as they are above, in *Italics.*

It is not to be wondered at that honorable Senators are unacquainted with the discussions of *philanthropists,* where they are ignorant of the contents of their own legislative documents, and do not condescend to read even the newspapers which they take!

What is *philanthrophy,* but the science of *human improvement and happiness?* And why do the people select men to office, and give them a daily compensation, and prefix to their names the title of *honorable,* if it be not in the expectation that they will make themselves somewhat acquainted with the discussions of philanthropists, and thus qualify themselves to proceed, with an enlightened judgment, in the work of *legislation,* which ought to be the work of *philanthrophy?*

On the 16th page of the Report, the committee call the question 'whether government has, in any case, the right to take away life,' a 'theological question!' and, viewing it in this light, proceed to say that 'they consider the discussion of it, among *practical legislators,* as an unprofitable waste of time!' It is bad enough to call the question a *theological* one, but it is a little too bad, to treat it with contempt because it is so regarded.

Surely in adopting this Report, the Mem-

chusetts Senate could not have known what sentiments they were sanctioning.

On the 19th page the following sentence occurs. 'For let it always be remembered, that the *great object* of punishing, is—not to execute vengeance upon the offender—not to secure the criminal merely, so that he shall be unable to commit further outrages, but *to prevent the prevalence of the crime.*'

This passage covers the source from which all the errors in reasoning of the advocates of Capital Punishments are drawn.

I deny and reject with horror (and so must every one who duly considers the import of the proposition) the assertion that 'the great object of punishing,' so far at least as Capital Punishments are concerned, is the *prevention of crime.* You may promote the cause of *moral reform* by any other means than *bloodshed.* You may take the property of an individual to support churches and schools in order to *prevent the prevalence of crime*, but you shall not take his life. This is carrying matters with rather too high a hand. As you have no right to sacrifice your own life to promote the good of others, so you have no right to take another man's life to promote the good of the public.

When this idea, of hanging one man, by way of speculation, as a measure of moral reform, as a part of the system of education and discipline of the rest of the community, is thoroughly analyzed and sifted, it will strike men with horror —It is all well enough to send the *schoolmaster*, the *minister*, the *missionary*, and the *temperance-agent* to promote the morals of society and check the prevalence of vice, but the people will regard it as an entirely different affair to have the *executioner*, whether with his rope or his bloody axe, come among them for such a purpose. This is a species of *philanthropy* which may be safely *professed* so long as it continues not to be understood, but no longer.

I should be glad to dwell upon this topic longer, but my limits admonish me to refrain.

Allow me, in conclusion, to express the hope that the time may not be far distant, when,—instead of offering an inducement to the highwayman, the burglar, and the ravisher to add murder to their other crimes, as in so doing they expose themselves to no heavier penalty and almost secure impunity by putting out of the way the only known witnesses of their guilt,—human life cannot be taken, in all our borders, but by the hand of CRIME. LIVINGSTON.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS.

We have heard much through your paper and elsewhere, of the benefits derived to a parish, from a well regulated Sunday School, and have often heard in detail of the success which has attended labors in this cause; but it seems to me that not half of the importance of this Institution has been told or *felt.*—Sunday Schools have led so long and peaceful a life, and so many streams have been purified and strengthened by their nourishment, that at this day there are not many minds, in which rests a doubt of their prominency in the rank of helps and blessings. But apart from the general influence and good, there is a view of Sunday Schools which is all powerful to my mind. Much has been of late said of the utility of establishing a separate place of worship for *children* where they could hear and *understand* preaching. I believe this temple of worship *is* erected and such preaching *is* given.—The Sunday school is the place, and the Sunday School Teacher the *preacher.* What an ennobling thought—keep it before you, Teacher, frail mortal. The band of immortal souls before you is in your keeping; you have offered yourself to be its watchman—'A spiritual watchman on the bounds of time to speak of the things of eternity.' To whom? To *children.* May you do it so faithfully and powerfully, as by the aids of the Holy Spirit to 'help the tempted to that shield of faith by which they may overcome the world.'—Blessed office, glorious privilege: regard it thoughtfully, gratefully, trustingly.

I have said that the want so much complained of is *supplied*; that wherever a Sunday School is established, there is a congregation, at whose head, in the Teacher, may be a preacher of divine truth—so that, if this be true, the condition of children, on the Sabbath is not so disregarded as has been feared.

'But is this true?' asks the reader. The Sunday School is a place consecrated to religious instruction we know, and the Sunday school Teacher is the one appointed to give such instruction; but how else does this resemble, or embrace the essentials of the institution of the Sabbath, for public worship? Remember, continues the objector, that preaching or hearing is but a portion and a small portion of the duty devolving upon those who keep holy time, of those who go up to the house of God. There,

We all praise and pray and sing.
There each his offering brings,
To lay upon the altar of the King of Kings.

And tell us not that a Sunday school excellent as it may be, and competent and devoted as may be all those engaged therein, is this altar. If so where are the offerings, the confessions, the *prayers?*

We would regard these questions, and would at some future time endeavor to answer them—to prove that Sunday schools *may* embrace the essentials of true spiritual worship—and that here, as elsewhere pure hearts, are the true altars, and the songs of prayer and praises, are the incence which will rise acceptable to the Kings of kings.

A FRIEND OF SUNDAY SCHOOLS.

GERMAN LITERATURE.

Extracted from 'Notes on Germany,' by a correspondent of the *Southern Religious Telegraph.*

To whatever part of German learning you turn your attention, you see at once every thing reduced to most perfect system. Almost the whole existing literature of the world has been systematized and analyzed, and made accessible to the inquirer. The *History of Literature* is an important science, which is almost unknown among us. There are also more detailed histories of the literatures of different nations. In that of their own, the different periods of their literature and the progress and change from one to the other are pointed out; the date of great improvements and of the origin of new branches of literature is fixed; every writer is mentioned and classified, and his history and character, and the character and influence of his works are detailed. Where will you find such a work in English Literature? Only in Germany—possibly also in France. Their works of this kind, on classical literature are very valuable. We have the history and character of authors;—we have a critique on their works, and on the branches of literature and learning cultivated by them; we have the history of classic learning in modern times; of the learning and labors of Minutius, Scaliger, and Casaubon, and the other older critics and interpreters; and an account of all commentators and editors and editions to the present time. By a simple reference to such a book, one gets at once a bird's eye view of the genius and character of an author, and of the nature and importance of his writings, and is at once directed to the best editions, and the best helps for studying him. There are also books on Theological literature; where writers are enumerated under the different topics, and their works described and valued. There are also *Encyclopedias* of the different sciences, primarily designed for those unacquainted with these branches. They give a bird's-eye view of the science; bring to view its parts, and their relations and principles, and mention the best authors on all of them.

Their Bibliography preserves the title page of every important book and edition published since the invention of printing. A semi-annual catalogue appears of all books published during the preceding six months—Catalogues are published of all books to be had of the booksellers. When a book appears it takes its place in the catalogue, is noticed and criticised in the reviews, and if important takes its place in the literature and encyclopedia of the department to which it belongs.

Thus organized, having brought their field of labor into such a state, and having thus arranged their implements and helps; the learned men of Germany labor with an energy and efficiency which nothing can surpass.—The number of volumes which issue from the press every six months is immense. Each one is supposed to be pushing his inquiries. The opinions of all are respected. No one is hooted at for advancing a new doctrine,—perhaps he has discovered a new truth. If his *system* be false, some *items* may be true, and it therefore deserves examination. He may be on the way of some new discovery. *Onward*! is the universal cry.

FOR THE REGISTER AND OBSERVER.

HUMAN LIFE.

The design of our existence, and what means are most proper to be used for the accomplishment of that design, present a subject of sufficient moment to justify a careful investigation, and recommend to our practice such a course of conduct as is best calculated to answer the purpose for which we were created. If happiness be the great end for which mankind were intended, and after which they ought to seek, that object of all others is the most worthy of our attention, and all our actions should have either a direct or remote tendency to secure it. The circumstance, that lays us under greater obligation to satisfy ourselves as to these points, is the importance of correct views and sentiments to the proper regulation of our conduct with respect to the purposes of our being. For if it be of any importance that mankind should exist, the fulfilment of the design of their existence is of much greater importance. Formed for society and endowed with reason and understanding man has many duties to perform, many important offices to sustain, and the easy and successful discharge of them depends much upon the proper commencement of his career.

There are many ways in which we may perform distinguished services for the community, and reason tells us that we ought to pursue that in which we may be most useful. Many circumstances are to be regarded in fixing upon an occupation for life. We should consider for what office we are best qualified, and in what manner we can most advance the interests of mankind. And though we should not be entirely regardless of our private interest, it may be well to consider whether it be not our duty to deny ourselves some of the pleasures and enjoyments of life, when by such sacrifices the sum of human happiness would be increased. Generally, when the performance of an action promotes the happiness of an individual, it increases that of society.

In the morning of life we should be careful lest through folly or negligence the meridian splendor be eclipsed by clouds, which so often darken the atmosphere, and the setting sun sink obscurely into the horizon. In youth the seeds of virtue are to be sown, improper desires to be checked, the bad passions to be kept under restraint, and good dispositions and habits cultivated. If this most important part of life be suffered to pass away without improvement, or if erroneous sentiments be inculcated, it is hardly to be expected, the injury will be repaired. For who can partake of the Circean cup without experiencing its degrading effects? The first part of life should be spent in making provison for age, in cultivating the virtues, enlarging the mind, and improving the heart. By such a beginning the condition of man is meliorated, and he may expect the close of life to be serene and happy. Though exposed to the shafts of envy, depressed by misfortune, and overcome with grief, he will have that which is of inestimable value, an approving conscience.

[From the Christian Observer.]

OUR LORD'S PARABLES.

It is the characteristic of a great mind to think not only profoundly, but clearly; and therefore to express itself with simplicity, as well as force. It ever pours out its unfathomable depths in a calm, a copious, and a transparent stream. But it is the exclusive prerogative of Him to whom all God's works are known from the foundation of the world, and who spake as never man spake, perfectly to unite these widely separated extremes, by wedding abstract essential truth to lucid simplicity. *He* can clothe those profound movements of the Divine mind which embrace truths eternal in their existence, immutable in their nature, and universal in the range of their application, with the most familiar language of time and earth. He *can*, and *does*, speak in language intelligible to all whose eyes are not wilfully closed against the light of heaven; whose ears are not wilfully stopped against all spiritual truth; and who do not obstinately 'refuse to hear the voice of the charmer, charm he never so wisely.' In a word, it is, I say, the exclusive prerogative of that God who is truth, the same yesterday, to-day, and for ever, to clothe these eternal, immutable, universal secrets of heaven, with language in which a docile *child* may be profitably instructed, and which he who runs may read.

Were proof of this necessary, I might adduce our Lord's Sermon on the Mount, at once sublime and simple, profound and practical. But 'why speakest thou unto them in parables?' Our Lord's awful and mysterious reply to this question, 'that seeing they may *not* see, and hearing they may not understand,' may well serve to repress all bold presumption and idle curiosity.

CHRISTIAN REGISTER.

BOSTON, APRIL 23, 1836.

MORAL CULTURE OF THE YOUNG.

We have read, with much interest, a Lecture delivered by Mr R. C. Waterston, before the American Institute of Instruction, at the Annual meeting in August last, 'on Moral and Spiritual Culture in early Education.'

In saying that education among us has for a long time past been too much an outward thing, or at least that it has been confined too much to the head and has been concerned too little with the heart, we announce nothing new. Mr Waterston pleads for reform in this matter, in a way, we should think, suited to convince all the friends of youth of its importance and necessity. He meets patiently and answers satisfactorily the objections against changing what some think well enough, for what is certainly better, and shows how to render invalid the objections that moral teaching satiates or disgusts the young, interferes with their freedom of mind or their instruction at home, or that it is superseded by Sunday School instruction or rendered useless by juvenile levity. The last objection he brings up, namely that it may interfere with private religious opinion, he answers thus:

There would, no doubt, be danger of this, if an indiscreet teacher attempted the work. Though perhaps, on the whole, even with such a teacher, there would be more good done than if the subject of morals were entirely neglected. But there could hardly be an individual worthy of the high office of teacher who might not speak of morality without reference to party opinion. There are great spiritual truths which are one and the same among all Christians, and a teacher would be little fitted for his vocation, if his heart was not alive to this. The principles of Christian morality are universal. The opinions of men may and do vary, but all devout Christians cherish alike the same Christian virtues. All believe in the existence of God; His omnipotence, omnipresence and infinite love; in the revelation of truth by His Son; its greatness, its necessity, its incalculable worth; in the deformity and loathsomeness of vice, in the beauty and soul-enkindling power of virtue; in the importance of Faith, and Justice and Benevolence; In the duty of constantly living as under the eye of God, and preparing for the great Future.

Revelation on these points is distinct, and it is these general, and universal, and essential principles, believed in alike by all, that we would have taught in our schools. It is these we would have referred to, and explained, and acted upon.

The objection thus satisfactorily answered has more, probably, than any other, been made an apology for the disuse of moral and religious instruction in schools.

The reasons why moral and religious principles should be taught in schools, are, that 'The child's nature seems to require it;' that 'many branches of education must be very much injured by being disconnected from the moral and spiritual; that it is a great help to the intellect, and is in its very nature of supreme importance.' We must recommend the Lecture itself to our readers for convincing illustrations of these propositions.

Let us not fall behind the Greeks and Romans in these matters. They were accustomed in their rhetorical and other schools to bring in moral axioms, and such as prescribed reverence for an invisible power, and to inculcate the worth of virtue as the richest treasure. If, says one of these teachers, that which is the most valuable possession is the true riches, then virtue (moral and religious principle) is that true riches.

OLD ENGLISH VERSIONS OF THE BIBLE.

We see among the notices of books prefixed to the Jan. number of the Eclectic Review, the proposal of Mr. Bagster, London, to publish on the 1st Feb. 1836—'An Accurate Reprint, of the First Edition of the New Testament in English, translated by William Tyndale, in the Reign of Henry VIII.—1526.' We quote a few sentences showing the remarkable adventures of the copy from which the reprint is to be made, which afford a curious specimen of literary history.

'The rare and precious copy from which this edition will be printed is considered to be the *only perfect copy* now in existence. It belongs to the Museum of Bristol College. This copy is supposed, from internal evidence, to have been originally possessed by Queen Anne Boleyn, and thus to have escaped destruction, when the whole of the edition was burned at St. Paul's Cross. The publisher is also indebted to the Bishop of Llandaff for his kind permission to compare this copy with an imperfectone preserved in the Library of St. Paul's Cathedral, and which is the only fragment yet discovered. The revival from the dead as it were, of this invaluable volume, by the present reprint, will enable the public to know and appreciate the spirit of Tyndale, the renowned apostle of the Reformation: and a fruitful opportunity be afforded of comparing the first translation from the Greek, made by a noble-minded and deeply-learned individual, with the present authorized version.

This invaluable volume having passed through various hands, came at length into the possession of *Lord Oxford*, and was placed in the renowned *Harleian Library*. His Lordship was so delighted at possessing this *phœnix*, (for from the flames it now re-lives,) that he allowed an annuity of £20 for life to the man who brought it to him. On the decease of his lordship, his vast and valuable library was sold by Osborne the bookseller, after which this unique volume was purchased by ANDREW GIFFORD, D. D., and that pious and liberal man presented it, with many other biblical rarities, to Bristol College.'

A Memoir of Tyndale is to be prefixed containing some new circumstances and papers, and among them "a letter to a spy, (whose office was to watch and beguile Tyndale) from Lord Cromwell, with considerable alterations and additions in the hand writing of Henry VIII."

Mr. Bagster proposes also, if sufficient encouragement should be given, to publish Coverdale's Bible, the first Bible published in England —MDXXXV, from a copy furnished by the Duke of Sussex.

BOSTON REPRINT OF THE OLD VERSIONS.

Proposals were sometime since issued by James Munroe and Co. for publishing a reprint of the early "Vernacular Versions of the Old Testament" so collated as to show where they agree and where they differ. These proposals have met with great favor and were noticed in the Register soon after they were first printed. Our attention is attracted to the subject again by the English reprint of Tyndale. This, while it by no means supersedes the proposed Boston collated edition, will afford an important aid in its execution, since Tyndale's Version is to form the text of the proposed volume. The following testimonials of some of our most learned theologians are amply sufficient to recommend this intended publication to all Christians, and every family, we should think, will be desirous of possessing such a treasure.

From Professors in the Theological Seminary at Andover.

The proposal to present the American public with an edition of the New Testament, which will exhibit all the English versions of any note which preceded the translation now in common use, deserves, in our apprehension, the warmest approbation and decided encouragement and support from all the friends of sacred literature and criticism in our country. That it will be published with fidelity and accuracy we entertain no doubt; and the low price at which the work is put, places it within the reach of all the friends of biblical study. We wish the editor and publishers a success which will correspond with the utility and merits of the undertaking.

M. STUART,
R. EMERSON,
L. WOODS,
} Andover.

[From the Christian Examiner.]

These earlier versions are works of great rarity and cost. For every useful purpose they are now offered in the most convenient form collated together, so that the reader may see where they agree or differ. The plan is at the same time so simple and advantageous, that when once suggested, it may seem strange that it has not been adopted before. We think the proposed publication important as throwing light on the formation and character of King James' Translation, and the state of theological knowledge and opinion in the age when this was made, and during the preceding century; and likewise as a valuable aid in studying the history of our language. The editor is already advantageously known by several publications; and we feel such confidence in his literary habits, faithfulness and accuracy, that we should not desire to see the work in better hands. [Prof. Andrews Norton] from the Christian Examiner for Jan. 1836.

Wiklif's version is not mentioned in the proposals; but we understand that, though from its obsolete phraseology it is precluded from making the text of the proposed Reprint, it will be made use of in the same way as the versions subsequent to Tyndale; that is, its essential variations will be adopted as marginal readings, and a glossary of all obsolete words used in such citations will accompany the work.

SYNOD OF KENTUCKY ON SLAVERY.

When we find any movements, within slave holding states, recorded, which give encouragement to the friends of universal freedom, we cannot refrain from affording it such publicity as the circulation of our journal can secure. Such a movement is that of the Synod of Kentucky as it is indicated by a recent address to the Presbyterians of that state. It was prepared by a committee of that body, consisting of five ministers and five laymen, at the head of which stands the name of Rev. John C. Young, D.D. President of the Central College at Danville. 'Some of the Committee,' say the Editors of the New York Observer, 'and we presume all are friends of the Colonization Society, and abolitionists of the old school, the school of Washington, Patrick Henry, John Jay and Franklin.'

In conformity to the directions given to the committee, the address embraces 'A plan for the moral and religious instruction, as well as for the future emancipation of the slaves' under the care of Presbyterians. It begins with the acknowledgment that slavery is *wrong*, 'an abomination in the sight of God,' and asks—'Why do we not make some serious efforts to terminate it?'

The character of slavery in Kentucky is thus described:

'The system as it exists among us and is constituted by our laws, consists of three distinct parts—a deprivation of the right of property, a deprivation of personal liberty, and a deprivation of personal security. In all its parts it is, manifestly, a violation of the laws of God, as revealed by the light of nature as well as the light of revelation.'

On each of these particulars the address of the Synod is as free and honest in the expression of its judgments as if it had proceeded from wise and thinking men in New England or Great Britain.

In regard to the deprivation of personal liberty it is said,

'Not only has the slave no right to his wife and children, he has no right even to himself. His very body, his muscles, his bones, his flesh, are all the property of another. The movement of his limbs are regulated by the will of his master. He may be sold, like a beast of the field—he may be transported in chains like a felon.'

This deprivation of personal liberty is pronounced to be a more flagrant wrong than that of depriving men of political freedom. It is not only a despotic bondage of the outward man, but 'it destroys the rights of conscience.' 'Our system as established by law arms the master with power to prevent his slave from worshipping God according to the dictates of his conscience.'

From the 'character of slavery' the address proceeds to the *effects* proceeding from it, which enter into the estimate of its character. These we can barely enumerate. They are followed in the address by copious details and illustrations.

The effects of the system are declared to be these—To deprave and degrade its subjects by removing from them the strongest natural checks to human corruption—to doom thousands of human beings to hopeless ignorance—to deprive its subjects in a great measure of the privileges of the Gospel—to license and produce great cruelty—to produce general licentiousness among the slaves, since the marriage of slaves is not recognized as a civil ordinance —to demoralize the whites as well as the blacks—and to draw down upon the people the vengeance of heaven.

The Address of the Synod is long and solemn. We have not seen the whole. The part of which we have given some account is published in the New York Observer of last week, and it would fill one entire page of the Register.

FRIEND OF THE SOUTH,

In answer to 'Remarks on Dr Channing's Slavery.'

The Friend of the South has seized with a powerful grasp upon the unfortunate passages in the 'Remarks on Dr Channing's Slavery' and on the author's perversion of several passages in Dr Channing's book. He has also shown in glaring colors the inconsistencies which must, to some extent at least, have been perceived, by every careful reader of the 'Remarks,' in the course of reasoning pursued by the author of that work upon the questions raised out of Dr Channing's publication.

In answering the author of the 'Remarks,' relative to what is said of the religious instruction of the slaves—where the Remarker speaks of Dr Channing as having 'another day-dream,' of his 'extreme childishness' and 'honest simplicity,' because Dr C. recommends not only preaching to the slaves, but also instruction in public schools—the Friend of the South speaks of what he saw and knew in South Carolina, during a visit to that state:

The blacks were admitted to all the churches as communicants and sat down to the same communion tables with the whites. Nearly all the churches had Sunday schools for their instruction, and until the present excitement they were taught to read: it is now discontinued.

He speaks also of his recollections of Savannah and of a plantation at some distance from the city, in connection with public and domestic religious services. His account of the latter is highly pleasing in itself and honorable to the masters who treated their slaves as reasonable, accountable beings, formed for immortality.

ORDINATION AT DANVERS, 1713.

The ingenious letter that we copied from the Salem Observer, which has in a cursory reading so much the appearance of being extracted from a barrel of old neglected papers in a garret, proves to be the work of a modern antiquary not so well skilled in dates as is becoming. In another column of our paper it is exposed more at large, but the following facts settle the question of its authenticity.

Mr Editor,—In your paper of the 16th instant there was an amusing letter, purporting to give an account of an ordination at Danvers, in Sep. 1713, in which are several manifest improbabilities and anachronisms.

The account says, 'The church *have made choice* of the Rev. Mr Benjamin Prescott' &c. This is a singular mode of describing an ordination.

It adds, 'The services in the Meetinghouse began by reading a part of the 119th psalm by Rev. C. Mather, after which he read a portion from Thomas Allen's Invitation to thirsty sinners.' Who ever heard of such an exercise at an ordination, as reading from a work on practical Divinity, which must have been common to the hearers? Besides,—Dr Cotton Mather would have been the last man to have read, in this manner, the compositions of another.

It farther states, that 'The Governor' [Dudley] 'favors Episcopacy.' Of this fact it would be difficult to furnish other evidence.

The writer proceeds to say, 'Mr Hubbard, your excellent pastor, then offered up a fervent prayer.' Now the Rev. William Hubbard, of Ipswich, died 14 September, 1704, aged 83, while this ordination was 23 September, 1713.

It is stated, that the sermon was by Mr Appleton, of Cambridge. This was but little more than a year after he was graduated, and more than four years before his ordination, which took place 9th October, 1717.

I have not leisure to search for farther inconsistencies. These, which lie on the surface, are enough to disprove the authenticity of the letter. Nor should I be surprised, if the story of the blessing might be traced, as are many newly vamped anecdotes, to Joe Miller's Jest book. SCRUTATOR.

MOSAIC AND CHRISTIAN DISPENSATIONS.

On our first page will be found some thoughts upon this subject expressed by Martin Luther. The language of that great Reformer is more exclusive in regard to the obligations of the Mosaic Law than any we have used. Believing as we do in the divinity of the Mosaic Dispensation, we receive what is strictly religious and moral, because it is revealed through Moses, and is consonant with reason and Natural Religion. But the passage cited from Luther, while it takes more latitude than we have taken, corroborates in its full extent all that we have said relating to the civil polity and penal code introduced by Moses. We are to consider *to whom* this code was adapted, and for whom it was intended, and are not to regard it as framed for all mankind in all ages. We cannot doubt that all serious and impartial inquirers will come to the same conclusion.

CAPITAL PUNISHMENT.

Our correspondent *Livingston*, whose able remarks on the punishment of death are concluded in this day's Register, has saved us the labor of reviewing the proceedings of the Legislature on this subject. We are not willing to admit that the action of the Legislature upon it was, to any great extent, a party action. It is very possible that some may have been prejudiced concerning it, because a leading member of one party was the mover and the leading advocate of the reform. The fear of innovation might thus be strengthened in its operation upon some minds. But those in the present Senate, who were members of that body the preceding year, have acted consistently; they were then opposed to any change in the laws to which the penalty of death is annexed. Excellent men they are, nevertheless; we are glad to take occasion to say it, at the moment that we differ from them essentially in their reasoning and in the results at which they have arrived.

FOR THE REGISTER AND OBSERVER.

AMERICAN UNITARIAN ASSOCIATION.

Mr Editor,—I should before have given you some account of the operations of the A. U. A. at the South during the past winter, but have been prevented by pressing engagements. Two clergymen, Mr Jones and Mr Robinson, have at the request of the Association visited the states of Maryland and Virginia.

The Rev. Mr Jones preached first in the vicinity of Baltimore, and afterwards at Fredericksburg, Charlottesville, and some other places in Virginia. He preached to highly respectable and attentive audiences: and a deep interest was manifested in our views of religion in most of the places he visited. There is a number of places in Virginia where preachers of our denomination are wanted; where they would be cordially received, and would do great good;—save many from unbelief and irreligion, and bring many under Christian influences, who will otherwise live and die without the believer's hope.

The Rev. Mr Robinson preached first at Richmond; and has since been laboring in the vicinity of Norfolk. As he has not communicated with me for some time, I am unable to state the results of his labors; but from his well known worth as a minister of Christ, I am confident that he has not labored in vain.

From some of the more distant parts of the South there is a loud call for our preachers. About six months since I was informed that there were many of our denomination in Mobile, Alabama, who were attached to no religious society, and for want of a place of worship which they could profitably attend, were almost entirely deprived of the religious blessings they once enjoyed. A large proportion of them were from the Northern States; were born of Christian parents and educated in Christian habits; and felt deeply the importance of religious institutions to themselves, their families, and the community in which they live. They turned a wistful eye towards the goodly land of their nativity, the comparatively holy atmosphere of N. England, and sighed for the altars of religion they left behind them. Among those who expressed a wish that a preacher of our faith should be sent out to Mobile, was an highly esteemed Episcopal clergyman of that place. He informed me, that, from a careful examination of the Scriptures, he was convinced they did not teach the doctrine of the Trinity. He had read, he said, the publications of the A. U. A. with great satisfaction, and found them very convincing on this subject. He knew not how any man of an unprejudiced mind could read some of them, particularly the one entitled 'An Outline of the Testimony of Scripture against the Trinity,' by Mr Ware, and believe in the Trinity. He spoke of the effect it had upon his own mind, and the power it must exert (it being purely scriptural) upon the minds of all who read it. He told me he could not, from motives of conscience, any longer read the Liturgy; and intended immediately on his return to ask a dismission from his society.

The spiritual wants of Mobile being laid before the Directors of the Association, they engaged the Rev. Mr Clarke of Louisville, Ky. to go there on a mission. They at the same time engaged the Rev. Mr Hosmer of Northfield to go out to the West, and thence to the South. Mr Clarke on his arrival was most cordially welcomed by our Mobile friends. Opposition, however, was strong; and every possible effort was made to prevent the success of his preaching. A writer in the New Orleans Observer remarked thus. 'At the present time a Unitarian clergyman is preaching in Mobile. Probably he will find the climate ill suited to the growth of Unitarianism.' And, after remarking that there are but few churches of our denomination in the valley of the Mississippi, adds, 'A people naturally fond of excitement demand a religion that stirs the heart. Painful excitement even, is generally preferred to none.'

But notwithstanding this opposition Mr C. preached to large and attentive audiences. The Methodists and Presbyterians refused him the use of their churches even on week days.

He preached once in the Court House. But it was refused him a second time by the United States Marshall.

He then preached in a large hall; and then in some other place, and hardly preached twice in the same place during the time he was there. His hearers were among the most respectable and influential of the citizens.

They manifested a deep interest in his preaching, and resolved to have a church of their own. Eleven individuals immediately subscribed 500 Dollars each for that object; and soon the subscription amounted to 10,000. A Society was formed, called 'The Congregational Church of Mobile, and they propose erecting a church forthwith. Mr Clarke whose labors were crowned with such success, was obliged to leave after preaching four or five Sabbaths. But he was soon succeeded by Mr Hosmer, who is now carrying on the good work of building up a new Society where, from the moral condition and spiritual wants of the people, it is much needed. When I reflect upon the number of New England people of our faith in that place, and especially the young men, who before seldom attended public worship any where, but who now rejoice to connect themselves with the new society and enjoy the privileges of the Gospel, I have not words to express the good which will be done by the establishment of this society. Mr Hosmer will leave there soon. But Mr Pinney, the Episcopal clergyman referred to above, will preach to the society during the summer. He has numerous and influential friends in Mobile, who will gladly hear him. And the probability is that ere long it will be one of the largest and most respectable societies in the place. It will, I trust, be the means of bringing many under religious influences;—of checking the progress of unbelief with its social, political, and moral evils;—and of building up the Redeemer's kingdom in the hearts of men.

Mr Clarke and Mr Hosmer preached at New Orleans to large audiences in the Rev. Mr Clapp's church. Mr Clapp is one of our denomination; is a popular preacher, and has a large society. He is desirous that another society should be established there. During the past year 150 applied for pews in his church, who could not be accommodated. He says if another church should be built, it would at once be filled.

C. B., *Gen. Sec. A. U. A.*

[From a Biographical Notice of Rev. Mr Pyt an Evangelist in France, communicated for the New-York Observer.]

BASQUE NEW TESTAMENT.

The Basques have preserved their peculiar language and their ancient usages, and form a race distinct from the French and Spaniards.

Soon after the reformation, the New Testament was translated into the Basque language by the efforts of Jane of Albert, who was queen of the kingdom of Navarre, and a protestant. Upon the revocation of the edict of Nantes, the poor inhabitants of this province were constrained to submit to the yoke of the Romish church, and the priests hastened to take from the people all the copies of the New Testament. A single copy it appears, escaped their destruction, and, what is remarkable, was deposited in the library at Oxford! In 1824, the British and Foreing Bible Society caused a part of this Basque translation to be reprinted, which was very well received by the people. Mr Pyt made frequent excursions into Bearn and had the joy of seeing many souls awakened.

The Basque language is of the family of the Celtic.. It has been to some extent cultivated. An elaborate Grammer of it was published more than a century ago. The people of Navarre and Biscay among whom the Basque so called is spoken, are tenatious of their language, which has been to a remarkable extent preserved from Fsench and Spanish mixture.

FOR THE REGISTER AND OBSERVER.

Mr Editor:—One of the most interesting and spirited meetings we ever attended was held Sunday evening last at the Christian Chapel corner of Summer and Sea streets. It was on the subject of the mission to the poor of this city, now supported by the Fraternity of Churches in connection with the Christian denomination, in behalf of which, Dr Brown, who read his report, has been laboring for 9 months in the southern section of the city with great success. He has gathe a congregation of worshippers, of families and persons who seldom or ever have been in the habit of attending any of the regular ministrations of the Gospel, or who have hardly felt that they had immortal souls. He had formed a large Sabbath School, partly from among the children of foreign emigrants, of whom there are a large number in that part of the city and in the vicinity of Roxbury. These children had been growing up in ignorance, and many of them exposed to evil and vicious influences, from which they have been snatched, and instructed how to become virtuous, moral, and religious members of society. Much difficulty was found in obtaining the children of the Catholics, who though they were allowed to take the clothing, &c. bestowed by the Society, were prevented from profiting from any spiritual instruction in the school. We wish that more of our wealthy citizens had been present to hear the statements that were offered to the meeting. No friend of man, or of religion, could have listened to them without being prompted to do something in behalf of the Poor. We fear that there are too many of our citizens who are not aware of the extent to which the exertions of the ministers at large have been and can be carried, nor of the great need there is for pecuniary aid at the present time. Two new chapels are now required at their hands, and we cannot believe that an appeal to them will fail of immediate and ample success. After the reading of the report, Dr Tuckerman rose and addressed the assembly in an eloquent appeal of more than half an hour which was listened to with the greatest attention and silence. He stated one fact which seemed almost incredible, that there were 28,000 persons, *paupers* and others, in this city, who were not connected with any of our religious Societies. He dwelt upon this and some other statements with great effect. He was followed by Rev. Mr Barnard, Rev. Dr Channing, Hon. Jonathan Phillips, and Mr Waterston. Dr Channing expressed a peculiar sympathy, not only in the ministry to the Poor, but in the prosperity of the particular religious society in whose church he was speaking. The denomination* of which it was a part he had always regarded with great interest and favor, it was free from sectarianism and human creeds and acknowledged all as Christians who followed Christ and reverenced human nature. The fact that this society had been able to support itself and also provide a minister at large, seemed to him worthy of all praise, and should be an example to others. He concluded his remarks, which were not long, by wishing them success in their blessed work of charity to men.

This account of the meeting does not do justice to the speakers, but I trust it may have its effect in awaking attention to the subject. F. A.

* It may not be generally known that this denomination which numbers upwards of one thousand Churches in the U. S., has by its free and deliberate examination of the Scriptures, renounced the doctrine of the Trinity and some other points held by the great body of Calvinistic Christians.

ECCLESIASTICAL.

Rev. Austin Richards late of Francestown, N. H., was installed over the 1st Church at Nashua on the 6th April. Sermon by Dr. Woods, of Andover.

Mr. John N. Goodhue, late of Salem, has accepted the call of the Union Congregational Church in Marlborough, in this State, to become their Pastor, and his ordination is to take place in the course of a few weeks.

[From the Lutheran Observer].

Ecclesiastical—It will doubtless be interesting and gratifying to our readers, to learn that the Rev. Prof. H. I. Smith, who has resigned his professorial chair in Hartwick Seminary, has removed to Boston, Mass., *to* take charge of the German Lutheran congregation in that city. It is said that this congregation, which was recently organized, is already large, and that there are some 500 Germans in Boston, who it is hoped will soon attach themselves to it. Thus is the standard of the Evangelical Lutheran Church at length erected in the beautiful and enlightened city of Boston, the boast and pride of so many of our northern friends in this region, and we rejoice that in brother Smith Lutheranism will be so favorably represented, and her interests so ably defended. Brother Smith needs not to be reminded by us, that he has the prayers and good wishes of all the friends of our Zion, as well as of his own personal friends. His station, considering all the circumstances, must necessarily prove in many respects an arduous one. In addition to unwearied labor and unceasing vigilance, it will be peculiarly incumbent on him to unite the wisdom of the surpent with the harmlessness of the dove, and to look constantly for light and strength to Him who has kindly bid us, 'Fear not;' and for our suport, left us this gracious promise: 'Lo I am with you alway, even unto the end of the world.' The farfamed reputation of the christians of Boston, for liberality and kindness to strangers, and especialy for partiality to the German character, as from their acquaintance with its noble distinctive traits, they know how to appreciate it, holds out to brother S. the prospect of no small degree of encouragement and friendly treatment. We earnestly pray that his entrance into this new and interesting relation may be propitious, and that his efforts as pastor, may be abundantly blessed to the glory of the Master and the salvation of all the souls committed to his charge.

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[From the Daily Advertiser.]

ORDINATION AT DANVERS—1713.

In common with many of your readers, I was much amused with the ingenious jeu d'esprit, published in your paper last week, from the Salem Observer, purporting to be a cotemporaneous account of the ordination at the precinct in Salem, in 1713. The forgery is in general so well executed, and has such an air of antiquity about it, that I really regret the little lapses which betray its modern origin. The writer seems to be so familiar with the character and the personages of those times, that I think it unpardonable he should have permitted himself to fall into the minute errors which will enable almost any one to detect the fabrication. I will mention one or two of these errors, trusting that the next time he undertakes to palm off his lucubrations upon us, as the veritable epistolary correspondence of our fathers, he will pay a little more attention to his dates.

1. The letter purports to be written by one of the Boston members of the ordaining council. Now it happens that no Boston church was represented in the council. Neither was Ipswich; the churches that composed the council, were Cambridge, Lynn, Marblehead, Beverly and the Village. 2. It is stated that C. Mather read a portion from Thomas Allen's 'Invitation to Thirsty Sinners." Now Cotton Mather was not on the council, and besides, it would have been contrary to all usage, much more even than at the present day, to read from a printed book on such an occasion. 3. The letter mentions that the Rev. Mr. Appleton, of Cambridge, preached the sermon. Now it happens, unfortunately, that Mr. Appleton was not himself ordained till October 9, 1717, four years later, and of course could not have preached the ordination sermon at Salem precinct. It would have been contrary to all usage for a young man, only one year out of College, and without a pastoral charge, to have taken that part. Besides, we happen to know that the sermon was preached by Mr. Prescott himself. 4. The letter writer says, "Mr. Hubbard, your excellent pastor, then offered up a fervent prayer." Now it happens still more unfortunately, that the Rev. Mr. Hubbard of Ipswich, the clergyman here refered to, the well known author of the General History of New England, died September 14, 1704, nine years before the ordination at Salem precinct. 5. The writer says, "the Governor was in the house, and appeared very devout and attentive, although he favors Episcopacy." Now Dudley, who was governor of Massachusetts Bay, from 1702 to 1715, was much attached to the Congregational order, and a great friend to the churches of New England. He had been educated for the Ministry, and Increase Mather, in a letter to him, says, "there was a time when I encouraged the church, with whom I have been laboring in the work of the Lord these forty-six years and more, to call you to be my assistant in the ministry." How improbable that such a man should favor Episcopacy. 6 In the last paragraph the writer says, "there have been great rejoicings with us in Boston, on account of the glorious news of peace." These rejoicings in *September*, 1713, seem to have been rather late in the season, considering that the news of the peace of Utrecht, was received in Boston, in the *spring* of that year.

The episode about Pomp Shorter and the case of conscience in regard to the venison are capital in their way, although the latter is rather too broad a caricature of the religious scruples of our puritan ancestors; and as to the former, no ecclesiastical council, no magistrate even, without the intervention of a jury, would have presumed to pass sentence and inflict punishment on the spot on the poor Indian.

While I have my pen in hand, I will venture, as an offset to this supposititious letter, to narrate a recent occurrence in this vicinity, which goes to show that the good old Puritan spirit, and the attachment to religious liberty and religious institutions, are not extinct among the yet lyeomanry of New England.

I learn from good authority that on Fast Day—a day which is too much abused in this way—a company of riotous and roystering young equestrians from this city, not having the fear of the laws before their eyes, and in defiance of the Governor's Proclamation, undertook, by strange noises and outcries at the door of the church, to disturb the worship of the old Congregational Society in W———. Two or three of the substantial inhabitants of that place, not willing that their religious rights should be infringed in this way, nor that the benefits of the religious season should be lost, forthwith issued from the church to quell the disturbance. The horsemen, not at all intimidated by the appearance of so small a force, continued their outcries, adding thereto, indignity and insult. The W——— men, having begun a good work, and not disposed to turn their backs and leave it unfinished, advanced towards the rioters, and seized their bridle-reins; and being instantly reinforced by a sally of ten or twelve stalwart yeomen from the meeting-house, succeeded in securing several of them, and brought them into the church, that they might judge for themselves what was the character of the services which they had thus rudely disturbed. We know not whether the rioters considered this a penance or not, but we do know that they had an excellent opportunity to hear much good sense and sound gospel instruction from the learned and accomplished minister of the place. When the service was ended, they were discharged, after giving up the names of their obstreporous companions. Soon after their return to the city, however, notice was served upon them that a town-meeting was to be held in the same village the next week, and that it was expected they should attend the meeting and make a suitable apology for their rude behavior; otherwise, the law would be allowed to take its course. Considering discretion to be the better part of valor, they accordingly took heed to the summons, attended the town meeting, made an humble apology, and received a deserved reprimand from the Moderator.

Such is a plain, and I believe correct statement of facts as they have been related to me. I trust that the prompt and efficient proceedings in the case will have a salutary influence, and that those who ride out on the Sabbath, instead of attending divine service in the city, will understand that they cannot, with impunity, disturb the worship of the churches in the vicinity. A. Y.

MASSACHUSETTS LEGISLATURE.

In the Senate, Thursday April 14. A resolve making a further appropriation for the survey of the Commonwealth, and a resolve relating to fortifications in Boston Harbor passed to be engrossed.

In the House of Representatives, a message was received from the Governor, informing the Legislature, that the provisions of the act authorizing a subscription for ten thousand shares in the capital stock of the Western Rail Road Corporation, had been duly accepted by that body, and that the subscription had been made by the Treasurer of the Commonwealth, as authorized by the act.

In the Senate, Friday 15. The bill to incorporate the Trustees of the Episcopal Divinity School, passed to be engrossed.

In the House of Representatives, the thanks of the House were presented to the Hon. Julius Rockwell, for the faithful and dignified manner in which he has presided over the deliberations of the present session of the General Court.

In Convention of the two branches, Messrs. Isaac C. Bates, William Jackson, and Robert Rantoul, Jr. were chosen directors, on the part of the Commonwealth, in the Western Rail Road Corporation.

In the Senate, Saturday 16. The thanks of the Senate were presented to Hon. Horace Mann, for the faithful, impartial, and satisfactory manner in which he has discharged the duties of President of the Senate, and to Hon. Waldo Flint, for his ability impartiality and courtesy as President pro tempore during a part of the Session.

The question on the repeal of the charter of the State Bank was decided in the affirmative. Yeas 19. Nays 12.

In the House of Representatives. Bills to repeal the Acts establishing the State Bank and the People's Bank were passed and sent up for concurrence.

The Senate concurred.

The two Houses having announced to the Executive that they had acted on all the business before them, &c. the Secretary by direction of the Governor and council prorogued the General Court to the Tuesday preceding the first Wednesday of January next.

INTELLIGENCE.

Congress.—We omit our selected Journal for last week. Much appeared to be doing and little done.

Some petitions were presented in both branches relative to provisions respecting slavery in the Arkansas if it shall be admitted into the number of the states. The public money in connection with the Deposite Banks, the proceeds of the public lands, (how to be disposed of, instead of swelling the treasury), the circulation by mail of publications prohibited by State Legislatures, and the details of the appropriation bill are among the most important subjects which were before the Senate or House of Representatives last week, and promise long to remain there.

Florida.—Nothing definite has been heard from Gen. Scott since the report of his cannon announced his arrival at the Withlacoochee, on the 29th ult. From the latest accounts, it would appear that the Indians are scattering. Trails have been discovered leading in different directions from the nation. Should they separate into straggling parties, it will be impossible to remove them this spring, and we shall be the prey of a roving enemy, driven to desperation by the prospect before them, by hunger and starvation or death. Total ruin must await the citizens of Alachua, unless Government come to their relief.

Nothing had been heard from Gen. Eustis, since the day after he left Volusia.

The three divisions of the army must have met ere this. The consequences we are anxious to learn.

Some invalids, who arrived a few days since from Volusia, report that of seven hundred men belonging to Col. Brisbane's Regiment, three hundred were unable to proceed on the march, through sickness, occasioned by the hardships to which the men were unaccustomed, and prevalence of the measles among them.

A large portion of the troops from Georgia have been discharged as supernumeraries.

A letter from Picolata, April 6, says Florida is the worst country in the world to make war in. No supplies—no means of transportation.

The Providence Bank Robbery.—The amount of money taken is larger than was at first supposed. In addition to $116,828 in bills of different banks, chiefly in Rhode Island, $10,737 in gold sovereigns, and $21,380 in bills of the Merchants' Bank, principally $500 bills, were taken. The Bank has increased the amount of reward offered to $10,000. The robbery was effected by means of false keys, and it was not discovered until the opening of the Bank on Monday morning.

Prof. Cleaveland, of Bowdoin College, has been appointed by the Board of Internal Improvements to make a geological Survey of Maine. We are gratified to learn that the survey has been entrusted to a gentleman of so much science and practical skill We hope he will accept the appointment thus tendered to him by the Board. [Age.

New Theological Seminary.—The Presbyterian states that a Theologocal Seminary, under the auspices of the New School party in the Presbyterian church, is about to be established in the city of New York, in opposition to Princeton.

Remarkable Longevity.—A subscriber at Westhampton, Mass. sends us the following statement: 'There is now living a family of five brothers and two sisters by the name of Chapin, born in Mass., whose ages are as follows, 89, 87, 85, 83, 78, 75, and 70. We have omitted fractions. The average of their ages is 81 years and nearly six months.

Book Business in England and America.—On a late investigation into the affairs of an extensive publishing concern in England, it was found that of 130 works published by it in a given time, 50 had not paid their expense. Of 80 that did pay, thirteen only had arrived at a second edition: but, in most instances, these second had not been profitable.

In general, it may be estimated that of the books published, a fourth do not pay their expenses, and that only one in 6 or 10 can be reprinted with advantage. As respects pamphlets, we know we are within the mark, when we affirm not 1 in 50 pays the expense of its publication.—*Booksellers Advertiser.*

FOREIGN.

English papers have been received to March 2d and Paris to the 3d. They contain little news of importance.

England.—Warm debates have taken place in the Englisth Parliament, on the Irish Reform, Orange and other important Bills, in all of which the Ministry were constantly victorious.

News had reached London of the acceptance, by our government, of the mediation of Great Britain.

A new Arctic expedition has been recommended in letters from Sir John Franklin, Sir Jno. Banon, and Capt. Beaufort, addressed to the Royal Geographical Society. It is supposed it will be confided to Capt. James Ross, and Capt. Back.

The dispute between Capt Maryatt and Mr Willis has been terminated by the interference of their mutual friends, without bloodshed. The parties met at Chatham with hostile intent; but it being wisely determined, before pulling the trigger, to examine the cause of quarrel, it was ascertained that no legitimate ground for blowing out each other's brains existed, and they thereupon withdrew their offensive letters, and departed to their respective homes.

Spain.—By an arrival at New York, Gibraltar papers to March 10, have been received. These afford some news from Spain, something later than the last dates from Paris and London. The militarymovements were unimportant, but on the whole, the troops of Don Carlos appear to be slowly gaining ground, notwithstanding all the efforts of the Queen's Government, and the aid of her foreign auxiliaries.

The Queen regent of Spain has issued a decree for an immediate sale of the national property, including that which belonged to the suppressed religious communities and corporations.

France.—The country appears to be tranquil. The Algerine war which has assumed a serious character, engrosses attention. The new French Ministry are popular, and the acceptance o the mediation of England by the United States has given general satisfaction.

Texas.—The following extract of a letter from C. B. Stewart dated Washington, Texas March 16th, to Ira R. Lewis, Natches, indicates the perilous condition of those engaged in the Texian service.

Mr McNeal (our Natchez friend,) said that from La Bahia to Bexar is alive with Mexicans; that Fanin is probably surrounded, having attempted to march to the relief of Bexar, and was beat back. Our condition is very bad. To-day we finish the Constitution, hurry through the rest of the business, and prepare for desperate efforts.

James Collingworth, Col. Carson of North Carolina, and D. Burnet, are in the nomination for President, (provisional). Rusk, Baily, Hardiman, Potter, and one of the first named, will form the cabinet. Next Congress will regulate land business.

BOOK AND PAMPHLET SOCIETY.

The Depository of the *Book and Pamphlet Society* is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application to the Treasurer, Mr C. Bowen, at 141 Washington street, up stairs—Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who may write for them will be promptly supplied. tf a16

MARRIAGES.

In this city, by Rev. Mr Frothingham, John W. James, Esq. Counsellor at Law, to Miss Julia B. daughter of Mr Ralph Huntington.

By Rev. Dr Parkman, Mr John Ferguson, of Charlestown, to Miss Mary Ann Wells, of Boston.

In Charlestown, by Rev. Dr Fay, N. A. Prentiss, Esq. of the U. S. Navy, to Miss Abby Welsh, daughter of Saml. Payson, Esq.

In Dorchester, by Rev. Mr Cunningham, Mr Benj. Fessenden to Miss Hannah J. daughter of the late Dr Wm. Spooner, of this city.

DEATHS.

In this city, on Friday, Mr Gottlieb Graupner, professor and teacher of music, about 70. Mr G. was a native of Germany.

In Medford, 18th inst. Mr Wm. Furness, 69.

In Roxbury, 12th inst. Mrs Sarah, widow of the late Mr Giles Richards, of Dedham, 67.

At the Island of St. Catherine, Nov. 26th, 1835, Mr Samuel M. Hubbard, of Boston, 20; and 30th Dec. Mr George T. Hubbard, a twin brother, of consumption.

In Framingham, Mrs Mary Ann Patch, wife of Mr Jacob Caldwell Jr. formerly of Stow.

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First*.

2. *A Third Book for Reading and Spelling;* with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By John Frost.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

THE CHILD'S BOTANY; with Copperplate Engravings.

"This book forms an easy and popular introduction to the study of Botany."

PETER PARLEY'S ARITHMETIC. *Peter Parley's Method of Teaching Arithmetic to Children.* This work is on a plan at once entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports, and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to answer.

From Rev. J. L. Blake, Author of several popular School Books, Boston.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

From James Thatcher, M. D. Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of youug children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the good fortuue to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added, as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15000 copies were sold. Copies furnished for examination by the Publisher.

PARLEY'S HISTORIES.

1. *The First Book of History*, or History on the Basis of Geography (comprehending the countries of the Western Hemisphere,) with sixty engravings, from original designs, and sixteen maps of the different sections of the U. States and the various countries of the Western Hemisphere, executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

"*The First Book of History, &c.* This is truly an excellent work. The plan we think is new, and the execution good. It is geography and history combined; this union will be found to double the value of both."—*Vermont Chronicle.*

"This is decidedly the best historical work for children we have ever met with. It is filled with *ideas* instead of dates. Let every child study this book three months *in his own way*, and he will have a better knowledge of the history and geography of his country than is often acquired by spending three years in the senseless operation of committing to memory page after page of the tiresome treatises in common use."—*Brandon Telegraph.*

2. *The Second Book of History;* (comprehending the countries of the Eastern Hemisphere,) with many engravings, and sixteen maps with steel plates, of the different countries. By the author of Parley's First Book of History.

Probably there never has been a work of the kind received with so much favor and so quickly and extensively adopted in this country as Parley's First Book of History. This is written in the same attractive and entertaining manner, and where they are used, the study of History will become a pleasure rather than a task, as it has always heretofore been.

Published by CHAS. J. HENDEE, (successor to Carter, Hendee & Co.) and for sale by the Booksellers and Traders throughout the United States.

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LIBERAL PREACHER.

JUST Published by DAVID REED, 147 Washington st. the Liberal Preacher for January, 1836 containig a Sermon by Rev. Ezra S. Gannett, of Boston.—'A Life of Prayer.'

WORKS IN PRESS.

JAMES MUNROE & Co. will publish the following new works in a few days—

History of the Reformation, 1 vol. 16mo
The Hamlets, by Harriet Martineau.
No. 6 Ware's Scenes and Characters. a 23

ALLAN'S LIFE OF SCOTT. Just received by James Munroe & Co., Life of Sir Walter Scott, with critical notices of his writings, by George Allan, Esq. Boston Bookstore, 134 Vashington st. a 23

RICH AND POOR BOYS.

THE Subscriber has in Press, a new work, entitled '*Rich Boys and Poor Boys,*' by Mrs Holland; to be out in about a fortnight.

BENJ. H. GREENE, 124 Washington st.

a 23 3t

NEW STEREOTYPE EDITION OF CHANNING ON SLAVERY.

THIS day published by JAMES MUNROE & Co 3d edition of Channing on Slavery, with additions. 134 Wastington st.

[From the St Louis (Missouri) Observer.]

It is all we could wish, it is the very thing needed in the present crisis. The fact that it meets with commendation from all quarters, is evidence that the public sentiment of that portion of the community opposed to slavery, has now found a position upon which to rally. It is a position fortified by every conclusion of sound reason, by the dictates of natural justice, and above all by the Law of God. m 5

MILTON'S POETICAL WORKS, with notes and a life of the Author, new edition, 2 vols 8vo. For sale by Russell, Shattuck & Co. f 27

MATTHIAE'S Greek Grammar, translated from the German by Edward Valentine Bloomfield, M. A. late fellow of Emanuel College, Cambridge, in 2 vols. Fifth edition, thoroughly revised and greatly enlarged from the last edition of the original, by John Kenrick, M. A. English edition. For sale by RUSSELL, SATTUCK & Co. f27

THE Carpenters Children a New England Story, Just received by JAMES MUNROE & Co. Boston Bookstore. 134 Washington st.

THIS DAY PUBLISHED.

A Public Lecture on the German Language and Literature, introductory to a course of Six Lectures to be delivered in Tremont Hall, Phillip's Pl., on March 2d, 9th, 16th, &c. by Hermann Bokum.

JAMES MUNROE & Co.

m 5 134 Washington street.

LANGUAGE, its connexion with the present condition and future prospects of man. By a Heteroscian. For sale by Russell, Shattuck & Co.

TRUSS MANUFACTORY.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he has removed his place of business to the house where he resides, No. 395 Washington street, opposite Avon Place, corner of Temple Avenue, upstairs, entrance in the rear.

This arrangement will enable him to be in constant attendance. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father, Deacon Gideon Foster, has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at the above place, where a room is provided for all those who call.

The undersigned does all his own work himself, and every thing is done in a faithful manner. All individuals can see him alone at any time at the above place.

☞ Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.

a 23 tf

AN ENTIRE NEW LIST OF S. S. BOOKS.

THE Subscriber, agreeably to notice now offers the following list of new Books. Advertisements will hereafter appear of such as can be recommended: Orders are respectfully solicited.

BENJ. H. GREENE.
124 Washington Street.

No 1.

Memoir of Ann L. Boutelle.
The Carpenter's Children, a N. E. story.
The Carpenter and his family.
The Village Boys; or stories to persuade boys not to quarrel
Down the Hill, by old Harlo
Religous Consolation
Wayland's Moral Sience, abridged
Holiday Present, being a variety of stories
Stories and Hymns for little Children.
The Lark's Nest
George and Lucy, or Self Denial
The Disobedient Children Punished
The Boy in Prison
Touch Not — Taste Not
The Best Friend
The Monkey
The Cloud; or look beyond it
The Glow-Worm
The Bow in the Cloud
The Busy Bee
The Rusty Needle
The Little Scholar learning to talk
Missionary Voyages
(The above are bound Books)
Bible Pictures
Simple Rhymes for Little Children
A Picture Book, for little Boys and Girls
The Haymakers
Scenes in Childhood
The Morning Ride
Nursery Lessons
History of Thomas and Joseph
Narrative of Emily Graham
Pictures of John and George
Children who lived by the Jordan, by Miss Martineau

a 16

NEW BOOKS.

THIS day received by JAMES MUNROE & Co. Bubbles from the Brunnens of Nassau, by an old Man, price 50 cents.

Contributions to the Ecclesiastical History of the United States of America, by Francis L. Hawks, Rector of St Thomas' Church, New-York; vol. 1.

New Volumes of the Family Library; vols 65 and 66; a Life of Washington, by James K. Paulding, in 2 vols.

Mrs Sherwood's Works, complete and uniform edition; in 13 vols.

Rosamond, with other Tales, by Maria Edgeworth, complete in 1 vol.

Reports of Cases argued and determined in the Circuit Court of the United States, for the first Circuit, by Charles Summer, reporter of the Court.

Pickerings Reports, Vol. 13. This day published by James Munroe & Co. Boston Bookstore, 134 Washington st. april 19

NEW AND VALUABLE BOOKS.

JUST received from the South, a large Invoice of standard books, many of which have been long out of this market, viz.

Brougham's Natural Theology
Complete Works of Joanna Baillie
Christian Florist
Bibliotheque Francaise
Coleridge's study of the Greek Classics
Fielding's complete Works, 2 vols
Jacobs on the Precious Metals
Irving's Life of Columbus, 3 vols
La Martine's Pilgrimage to the Holy Land
Madden's Travels in the West Indies
M'Intosh's History of England
Moore's History of Ireland
Catechism of Phrenology
Poetry of Life by Mrs Stickney
Randolph's (John) Letters to his Nephew
Young Wife's Book
Young's Mathematics, (the complete series) viz. Trigonometry, Geometry, Mechanics, Calculus &c.
Abercrombie on the Stomach
Beclard's Treatise on Anatomy
Bell on the Teeth
Bertin on the Heart
Brosseau on Fevers
Broussais' Phlegmasia
Broussais' Pathology
Chitty's Medical Jurisprudence
Coxe's Medical Dispensatory
Coster's Medical Practice
Collin's Anatomy
Dewees' on Children
Dewees' on Females
Dewees' Medical Practice
Dunglison on Hygiene
De la Beche's Geology
Ellis' Medical Formulary
Farrady's Manipulations
Gibson's Surgery
Larry's Military Surgery
Ryan's Medical Jurisprudence
Syme's Surgery
Tweedie on Fevers
Thompson on Inflammation
Williams on the Lungs
Aiken's Charles I.
Bolmar's French Series of Elementary Works, viz. his Fables, Phrases, Telemachus, and Genders,
Butler's Ancient Atlas
Butler's Ancient Geography
Bridgewater Treatises, 5 vols.
Brewster's Optics
Cuvier's Animal Kingdom, 4 vols
Cuvier on the Globes
Carey on Wages
Cabot's Memoirs
Irving's Indian Sketches and Conquest of Florida
Keble's Christian Year
Evans' Millwright's Guide
Three Years in the Pacific
Wood on Rail Roads,
Miss Sedgwick's Tales &c. &c.

For sale, wholesale and retail at moderate prices, and to the Trade at the Publisher's prices, by

ap 16 RUSSELL, SHATTUCK & Co.

BURTON'S ANATOMY OF MELANCHOLY.

JAMES MUNROE & Co. have just received a new edition of the Anatomy of Melancholy, what it is, with all the Kinds, Causes, Symptoms, Prognostics and several cures of it in three Partitions, with their several Sections, Members and Subsections Philosophically, Medically, Historically opened and cut out by Democritus Junior, First American from the Thirteenth English ed. Corrected, to which is now first prefixed an account of the author, in 2 vols.

apr 2 134 Washington st.

SARTOR RESARTUS.

THIS day published Sartor Resartus, in three books in one vol. 12mo. a few copies for sale at subscription price by James Munroe and Co. Boston Bookstore 134 Washington street. April 9th.

MILTON ACADEMY.

JOHN Ruggles, W. Cornell and B. Huntoon, committee of the Trustees of Milton Academy, for procuring a Preceptor, and a Preceptress, hereby give notice, that they are ready to receive applications and recommendations from such persons as may be desirous of obtaining said situations. And they assure the public, that no exertions will be spared to aid the teachers and pupils, by rendering every accommodation, satisfactory to those parents and guardians, who may be disposed to patronize this ancient Institution, which being 7 miles from Boston—delightfully located—in the vicinity of both Churches—remote from any scenes of temptation—presents a most eligible situation to all, in city or country, who wish to afford their children the advantage of a thorough classical and moral Education. Special facilities will be afforded such as are preparing themselves to become teachers. The subscriber will continue the school after the expiration of the present term, April 13th till a Preceptor may be engaged. Board with the Preceptor, or in genteel private families can be obtained on reasonable terms. Tuition in common branches $5 per quarter.

B. HUNTOON, in behalf of the Committee.

Milton April 9th 1836. 3t

PRECEPTOR WANTED.

For the Middlesex High School in Cambridge.

THE School is for Females, and it is intended that all those branches shall be taught which are usually taught in the best Schools for the instruction of Females. The Trustees wish to obtain a Preceptor who, besides the competent learning has had experience and success in teaching. Applications are to be made in writing or otherwise, to Sidney Willard, Cambridge, or to Artemas B. Muzzey, Cambridgeport.—The School will be opened as soon as a Preceptor can be obtained.

Cambridge, Apr. 4th 1836.

PRECEPTRESS WANTED,

FOR the Derby Academy, Hingham. Satisfactory testimonials in writing required. Applications may be made to Hon. James Savage Esq., Boston, or Martin Lincoln Esq., Hingham before the 18th May.

By order of Standing Committee.

Charles Brooks, *Chairman.*

Hingham Apr. 9th. 1836.

FRANKLIN ACADEMY, NORTH ANDOVER.

THE Summer Term of this Institution will commence on Wednesday, April 20, and continue 17 weeks. The School, for some months past, has been entirely under the care of the subscriber He now proposes to connect with himself an experienced and faithful teacher, in order to increase the number of his pupils, and to divide the duties of instruction, which is given in all the branches of a thorough English Education, and in the Spanish, French, Latin, and Greek Languages.

The plan of teaching aims to render the pupils' duties easy and pleasant, by all means consistent with his advancement in strength and energy of mind, as well as in knowledge. The Village of North Andover is delightfully situated, 23 miles from Boston, with which it has daily communication by stages. The salubrity of its air, its rural scenery, and absence of every thing calculated to dissipate the mind, all conspire to render it a highly desirable situation for Youth. Board may be obtained in good families, at from $2 to $3 per week. Several boys may board with the teachers. Tuition, $32 per year, and in proportion for a less time. Every exertion will be made to sustain the deservedly high reputation of this School, under the late Mr Putnam, and subsequently under Mr Richardson.

The year is divided into three terms, one of eleven weeks, and two of seventeen weeks each.

JOHN MAYNARD.

Refer to Hon. Gayton P. Osgood, Rev. Bailey Loring, Rev. Wilkes Allen, Mr John Richardson, *North Andover;* Hon. Joseph Locke, *Lowell;* and William Sullivan of *Boston.*

North Andover, April 2d, 1836. a 9

GALL'S WORKS

ON the Functions of the Brain, and of each of its parts; with observations on the possibility of determining the instincts, propensities and talents of the moral and intellectual dispositions of Men and Animals, by the configuration of the brain and head—in six volumes; translated from the French by Winslow Lewis, jr. M. D. M. M. S. S.—For sale by MARSH, CAPEN & LYON, 133 Washington street.

m 19 tf

HEINE'S LETTERS.

PUBLISHED this day, by JAMES MUNROE & Co., Letters, auxiliary to the history of Modern Polite Literature in Germany, by Heinrich Heine Translated from the German by G. W. Haven.

Boston Bookstore, 134 Washington street. m 12

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

Springfield, June 13, 1835.

Dear Sir—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,

W. B. Calhoun.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

THE VILLAGE BOY,

OR Stories to persuade boys not to quarrel. By Old Harlo, author of Down the Hill, just received and for sale by JAMES MUMROE & Co 134 Washington st. m12

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

POETRY.

FOR THE REGISTER AND OBSERVER.

TO THE SUN, SETTING CLEAR AFTER A STORMY DAY.

Hail to thee, Setting Sun!
The flush of battle tints thy glowing face,
As, thy hard labors done,
Thou sinkest slowly to thy resting place.

Unshadowed was thy beam,
When thou didst usher in the youthful Day,—
Nor might the gazer deem
That aught should overcast thine onward way.

But from their airy hall
The invisible winds rush forth with boding cry,
Drawing a shadowy pall
O'er the bright face of water, earth, and sky.

Still ever and anon
The universal gloom is pierced by thee,
And to her favorite sun
All nature glad smiles back in short-lived glee.

So fares the long day's course,—
But, sloping far adown the western sky,
Thou gatherest all thy force,
And clear, break'st forth in full, free majesty.

A general jubilee!
Gleam Earth and Heaven with sympathetic smiles,
While the foiled storms for thee
A gorgeous throne of golden splendor piles;

Hail, then, victorious Sun!
Thine own original light no glooms might cloud,
But shining steadily on
To robes of triumph didst thou change thy shroud.

* * * * * * * * *

Sun of my mortal Life,
How shadowless and pure thy dawning day,
Nor deemed I that dark strife
Of manifold ills thy progress waiting lay.

How dim thine earliest noon!
All darkling moves the spirit thou should'st light,
And round me all too soon
Fall the keen chill and muffling dusk of night.

Forbid, Paternal Power,
The vital beam be utterly withdrawn.—
Grant that its closing hour
Be the full resurrection of its dawn!

Bid the dusk, numerous throng
Of griefs and anxious fears now o'er me met,
Be scattered all, and hung
Like robes of glory round my Life's sun's set!

D. H. B.

FOR THE REGISTER AND OBSERVER.

'Remember now thy Creator, in the days of thy youth.'—Eccl. xii. 1.

Doth life in opening vistas spread
To win thy foot,—entrance thy sight,
Smoothly doth wind thy silken thread,
Doth earth appear all joyous, bright?
Pause upon that alluring way,
Pause in the morn of life's young day.

Who leads thee life,—who leads thy way
Through pleasure's paths,—in love's pure light?
Who gilds thy bright and sunny day?
Who fills thy cup with joy's delight?
God, thy Creator, is to thee
This gaurdian, benefactor free.

Who gave thee that fond mother's love;
That father's kind and guiding voice;
That sister's sympathising heart;
That brother dear by nature's choice;
That friend, who nearer cleaves to thee,
Than ivy to its chosen tree?

Who gave thee mind's immortal power,
(Blest reason's holy, tuneful chime,)
Enriched thee with an angel's dower,
And bade thee soar in thought sublime,
Triumphant over sin and woe,
All but ethereal here below?

Tell how dost thou these gifts repay,
Child of the Highest, blest and named,
Dost thou upon God's altar lay
A heart by sin's least touch unstained:
Dost consecrate to Him thy powers,—
Life's morn, its noon,—its evening hours?

Make wisdom's ways thy willing choice,
Flee from the syren-tempter, sin,
With heart and soul, in hope, rejoice,
Run the swift race and enter in:
The crystal gates of heaven unfold;
Bliss shall be thine, and joys untold.

Child, with thy rosy cheek of health,
And clear bright eye undimm'd by care,
Thy lightsome step—and birdlike voice,
And glossy ringlets waving fair:
Kneel down upon the flowery sod,
And give thy heart's first prayer to God.

Oh maiden fair,—doth brightly burn
That lamp which ne'er should sink nor fail?
A voice to thee shall call—'Return;
Let not its blessed radiance pale:
Be ready ere the bridegroom come
To take thee to thy heavenly home.'

Young man, arise,—break sloth's embrace;
On in the upward Christian course;
Courage, thou too may'st win the race;
Bear high the Savior's conquering cross.
Onward, thy goal full is in view!
Onward, with footstep firm and true! X.

FOR THE REGISTER AND OBSERVER.

A PRAYER.

Great God! thy servant fain would bow
Before thy snowy altar-stone,
And from the deep and unseen place
Of his own heart uplift a prayer.
Thou, mighty Parent, only know'st
The snares and dangers that beset
The path that leads to sacred Truth!
Oh give me power to shun the wrong,
The crooked way that winds amiss!
Give me to 'scape each lurking foe,
And to press on, still on to Truth!

Thy holy word shines out more clear
Than ancient oracle, esteemed
Divine by the deep-pondering sage—
Oh give me power to read it right,
Let superstition fly afar,
And the warm beams of piety
Shine full upon the golden page,
That sharp-eyed Reason there may read
Thine own eternal, quickening Truth.
Oh let it warm my cold, cold heart,
And bring warm life into my life. AGAPA.

BIOGRAPHICAL.

[From the Herald of Peace.]

MEMOIR OF ANTHONY BENEZET.

(*Continued.*)

The active benevolence of Benezet would not allow him to limit his exertions to the schools in which he was engaged, important as were the duties connected with them. About the year 1750, his feelings began to be deeply-affected with the iniquity of the slave-trade, the unlawfulness of carrying negroes into captivity, and the cruelty which was exercised by those who purchased and employed them. His sympathy for these victims of oppression, first brought him from the retirement of private life, to lift up his voice on their behalf. In Philadelphia, the number of these objects of his regard was considerable, and the plan he devised for their benefit was the establishment of an evening school, in which he taught them gratuitously himself; and when a more extended plan for the education of the colored people was determined upon by his brethren in religious profession, he contributed liberally from his own limited income, and was indefatigable in soliciting donations from his opulent fellow-members in aid of a fund for the erection of a building to accommodate a school for the instruction of people of color, and towards its support.

Benezet's philanthropic exertions in the cause of the black people, and the success of his instructions in developing their intellectual powers, and in their moral and religious advancement, were attended with success beyond his own expectation, by greatly contributing to recommend the objects of his solicitude to the notice of many persons of affluence, who had previously held them in contempt. His opinion of the mental capacity of the negro, supported, as it is, by experience, ought to be regarded as a solemn and unanswerable protest against the subtle sophistry, the degrading avarice, and refined cruelty, which have attempted to prove that the intellectual powers must be degraded by a sable skin. 'I can,' said Benezet, 'with truth and sincerity declare, that I have found among the negroes as great a variety of talents as among a like number of whites; and I am bold to assert, that the notion entertained by some, that the blacks are inferior in their capacities, is a vulgar prejudice, founded on the pride or ignorance of their lordly masters, who have kept their slaves at such a distance as to be unable to form a right judgment of them.'

Having thus judiciously awakened observation and reflection in Philadelphia, and in some measure removed the unjustifiable prejudices which were entertained against the negroes, he was prepared to make an appeal, on their behalf, to the justice and clemency of communities and nations. His first attempts to enlighten the public mind were made by composing and circulating, through the medium of almanacks and the newspapers of the day, detached pieces concerning the unlawfulness of slavery; after which he also wrote and published several essays on the subject of the slave-trade, representing, in a forcible and affecting manner, the crimes which it occasioned, the miseries which it inflicted, and the awful consequences it must inevitably produce. In whatever benevolent projects Benezet engaged, he prosecuted them with his whole mind, no difficulty discouraged him,—neither rank nor station would deter him from making application in that quarter which appeared to him desirable. As his Essays on the slave-trade and slavery were written under a sense of duty, and not with a view to remuneration, he so disposed of them as would best promote his object, by presenting them to persons of influence, accompanied with a circular letter requesting their attention to them. This circular is thus noticed by him, in a manuscript volume, from which it is extracted:—

'Copy of the substance of a Letter written to several persons of note, both in Europe and America, on sending them some of the negro pamphlets, viz. 'Account of Africa,' &c., particularly to the Archbishop of Canterbury, dated about the year 1758, and since.'

'With the best respects I am capable of, and from, I trust, no other motive than that of love to mankind, and from a persuasion of thy sincere desires for the suppression of evil, and the promotion of that righteousness which alone exalteth a nation, I make bold affectionately to salute thee, and to request a little of thy attention to a subject which has long been matter of deep concern to many, vast many, well disposed people of all denominations in these parts, viz. that of the negro trade, the purchase and bringing of the poor negroes from their native land, and subjecting them to a state of perpetual bondage, the most cruel and oppressive, in which the English nation is so deeply engaged, and which, with additional sorrow, we observe to be greatly increasing in their northern colonies, and likely still more to increase, by the acquisition the English have lately made of the factories on the river Senegal.

'I herewith send thee some small Treatises, lately published here on the subject, wherein are truly set forth the great inhumanity and wickedness which this trade gives life to, whereby hundreds of thousands of our fellow-creatures, equally with us the objects of Christ's redeeming grace, and as free as we are by nature, are kept under the worst oppression, and many of them yearly brought to a miserable and untimely end.

'I make bold earnestly to entreat that thou wouldst be pleased seriously to read them, when, I doubt not, thou wilt perceive it to be a matter which calls for the most deep consideration of all who are concerned for the civil, as well as religious, welfare of their country, and who are desirous to avert those judgments which evils of such a dye must necessarily, sooner or later, bring upon every people who are defiled therewith, and will, I trust, plead my excuse for the freedom I take in thus addressing myself to thee.

'How an evil of so deep a dye has so long, not only passed unnoticed, but has even had the countenance of the government, and been supported by law, is surprising: it must be because many worthy men in power, both of the laity and clergy, have been unacquainted with the horrible wickedness with which the trade is carried on, the corrupt motives which gave life to it, and the groans, the numberless dying groans, which daily ascend to God, the common Father of mankind, from the broken hearts of those our deeply oppressed fellow-creatures.

'ANTHONY BENEZET.'

The heart must have been harder than adamant that could read unmoved such an affecting appeal to its best feelings, and we have reason to believe that it was not made in vain. The circulation of his writings among men of eminence in different parts of the world, exciting them to a consideration of outrages and wrongs which were inflicted on the African race by the slave-trade and slavery,—was also the means of introducing him to some of the most efficient philanthropists in Europe and America, whose kindred minds were soon prepared to unite in the mighty struggle for ridding both hemispheres of such a pollution. In this department of his literary labors, his largest and most important works were—1st. *A Short Account of that part of Africa inhabited by the Negroes*, 1762; 2d. *A Caution and Warning to Great Britain and her Colonies, on the Calamitous State of the enslaved Negroes in the British Dominions*, 1767; and soon after this appeared—3d. *An Historical Account of Guinea; its situation, produce, and the general Disposition of its Indabitants; with an Inquiry into the Rise and Progress of the Slave-Trade, its nature and calamitous effects.* Of this last work, Mr Clarkson says, 'This pamphlet contained a clear and distinct devolopment of the subject, from the best authorities. It contained also the sentiments of many enlightened men upon it; and it became instrumental, beyond any other book ever before published, in disseminating a proper knowledge and detestation of this trade.' It was this work which effected Mr Clarkson's conversion from a mere candidate for literary honors to a zealous and indefatigable advocate for deeply wronged Africa, while he was engaged in writing a Latin Dissertation, given out by Dr Peckard, Vice Chancellor of the University of Cambridge, in 1785, the subject of which was, '*An liceat sinvitos servitutem dare?*'—in English, 'Is it right to make slaves of others against their will?'

The wrongs of Africa were so indelibly impressed on the mind of Benezet, that it led him into an extensive correspondence. Among his correspondents were Dr Fothergill, Grenville Sharp, Abbe Raynal, George Whitfield, John Wesley. On the same subject, he also addressed the Queens of England, France, and Portugal, and likewise the Countess of Huntingdon. The latter having founded a college for the education of indigent orphans near Savannah, in Georgia, the manager of it employed slaves for the cultivation of the lands, with which she had liberally endowed the institution. His appeal to the benevolent Countess was successful; for she assured him, in reply to his application, 'That such a measure should never have her countenance, and that she would take care to prevent it.'

On the devotion of this admirable man in the cause of the enslaved Africans, Mr Clarkson observes, 'Anthony Benezet may be considered as one of the most zealous, vigilant, and active advocates, which the cause of the oppressed Africans ever had. He seemed to have lived for the promotion of it, and therefore he never omitted any the least opportunity of serving it.' Of this, the following anecdote is an illustration, while, at the same time, it shows that genuine Christian benevolence requires not the aid of artificial politeness to make its way to persons of judgment, who are capable of distinguishing between the real pearl and the semblance only. Soon after the arrival of the Count de Luzerne at Philadelphia, in the character of ambassador from the Court of Lewis XVI., Anthony Benezet, anxious to interest his feelings on the subject of the slave-trade, made a visit to the minister, and that occasion laid the foundation of a cordial and mutual attachment. As long as the Count remained in the United States, a most friendly intercourse was maintained between them; and when he was about to embark for France,—a day being appointed for taking leave,—Benezet conceived it respectful to wait upon him. On his arrival at his residence, he found the minister surrounded by numerous guests, who were bestowing compliments and good wishes upon him. Benezet retired, unobserved, to a corner of the room, until some of the visitors had departed; when an opportunity offered, he presented himself before him, and said: 'Thou knowest I cannot use the compliments which the company have expressed; but I wish thee the favor of Heaven, and a safe return to thy country.' 'Upon which the Count exclaimed, 'O, Mr Benezet, you have exceeded them all;' at the same moment embracing and kissing him.

It is with mingled emotions that we have presented our readers with a compressed view of the exertions made by this excellent Christian to awaken the public attention and sympathy to the iniquity and horrors of the slave-trade; because, though his labors, and the labors of those who succeeded him in the same righteous cause, have been so far crowned with success, that that iniquitous traffic has been relinquished by several of the European powers, it is, nevertheless, at this moment, carried on by Spain and Portugal to an appalling extent, and with an atrocity that outrages every feeling of humanity, so that the cries of the wretched and tortured victims ascend into the ears of the God of sabbaoth. It therefore highly behoves the governments of England and France seriously to consider whether, by their united efforts, something more effective might not be done to crush this monster of iniquity. (*To be Concluded.*)

MISCELLANEOUS.

[From the Eclectic Review]

IRISH POOR—AND TITHES.

The chronic disorder in the social system of Ireland is the absence of all proper sympathy between the lords of the soil and the bulk of the population. Religion and Law, the two great humanizers of social man, have, in Ireland, contributed only to widen the interval between the rich and the poor, and mutually to estrange those whom in other countries they tend to unite. The Protestant landlord finds in the religion of his half-starved tenantry an excuse for the most heartless indifference to his interests. The Protestant priest seizes the pigs of the poor Irish Catholic for his tithe, and in the religious animosity which he has contributed to enkindle, finds the excuse for his extortion and violence. Law, in Ireland is unknown to the poorer classes, except in the character of the protector of the rich, the arm of the strong. There is neither poor law nor poor man's law. The law of ejectment is in full force, but there is no law of settlement. The law of tithe is enforced—where it can be—by the bayonet; but no law can reach the absentee noble, who suffers the poor to perish of hunger upon his estate. The Church property was originally in part the patrimony of the poor; and in this country, the spoliation of the State Almoner (which was the character of the Romish Church) was in some measure compensated to the people by giving them back, in the shape of the poor's rate established by the law of Elizabeth, what had been alienated from parochial purposes in order to enrich the aristocratic minions and favorites of the Defender of the Faith. In Ireland, the part and interest of the poor in the tithe has been annihilated, without the semblance of any compensation or equivalent. The State has hit upon the expedient of making Ireland Protestant, by converting the glebe and tithe to the Reformed faith, by making every tenth pig a Protestant, and sowing in every plot of Popish ground Protestant potatoes; but the mass of the peasantry, on whom this tribute is levied for the absentee rectors, the clerical gentry of Dublin, London, or Bath, or, at best, for resident sinecurists as regards the bulk of their parishioners,—the mass of the people, in many parts nineteen out of every twenty, remain as Popish as if they had never paid a sixpence to the support of the Protestant Church.

MASON AND DIXON'S LINE.—Seven Commissioners were appointed by Lord Baltimore on the part of Maryland, and seven by Thomas and Richard Penn on the part of Pennsylvania to carry their agreement of the 4th July 1760, into effect. These Commissioners entered upon duty the 19th of November, 1760, and were engaged until completion, the 9th of November, 1768. The east and west line between Maryland and Pennsylvania, mentioned in their report, is the line known as Mason and Dixon's. The survey was made by Mason and Dixon, who were employed by the Commissioners in November 1763, at the request of the Proprietary of Maryland, and the Proprietaries of Pennsylvania. This line is the political division of slave holding and non-slaveholding, of the Northern and Southern States.—*U. S. Gazette.*

WEARING FLANNELS.—As the genial sunshine of spring advances, those accustomed to wearing flannel under garments are too much disposed to lay them suddenly aside. This is an error of great magnitude. Keep them on till the east wind is no longer elaborated; till the flowers are blooming in the fields, and a uniform atmospheric temperature is established. A multitude annually, are hurried to an early grave, in the very meridian of life, in consequence of not understanding, or by neglecting this simple and important advice.—*Medical Journal.*

A PUBLIC NOTICE.

[From the Brattleboro' Phœnix.]

Militia Orders! Whereas, I, Abraham Marshall, private in Lieut. Joseph Wilder's Company of Militia, have received from said officer the following military order, to wit:—

'Abraham Marshall: You are hereby ordered to notify and warn all persons to your knowledge south side of the brook in this village, to appear at Phineas Stewart's Inn in Brattleboro' on Saturday the 16th of April, at one o'clock, P. M. to make choice of a Captain, and fill all vacancies. In like manner appear yourself.

Hereof fail not, but make a return of your doings on or before the 7th of April inst.

JOS. WILDER, Lieut.'

Now, therefore, in obedience to said order, all persons, whether black or white, bond or freemen, women or children, in the southern and middle States of North America, and the rest of the world, including that portion of New England lying south of Whetstone brook in Brattleboro'—*Greeting:*

You are hereby warned to appear at Phineas Stewart's Inn in Brattleboro', on Saturday the 16th of April inst. at one o'clock, P. M. to make choice of a Captain and fill all vacancies which may occur.

Tho subscriber takes this method of obeying orders, not having sufficient time to visit you personally. Hereof fail not at your peril.

By order of the commanding officer, or at any rate one who commands.

ABRAHAM MARSHALL.

Brattleboro', April 6th, 1836.

MR. FARADAY.

Frazer's Magazine gives the following interesting piece of Biography.

Mr. FARADAY—now anno ætatis 42, at the head of one of the noblest of the sciences—honored as the compeer of Cuvier, Laplace, and Buckland, was the son of a poor blacksmith, who was apprenticed at nine years of age, to an obscure bookbinder in Blandford street, and earned his bread by that humble calling, until he was 22! Mr. McGrath, now Secretary to the Athenæum, happening five and twenty years ago, to enter the shop of Ribeau, observed one of the bucks of the paper bonnet, zealously studying the book he ought to have been binding. He approached—it was a volume of the old *Britannica*, open at "Electricity." He entered into talk with the greasy journeyman, and was astonished to find in him a self taught chemist of no slender dimensions. He presented him with a set of tickets for Davy's lectures at the Royal Institution; and daily thereafter might the nondescript be seen perched, pen in hand, and his eyes starting out of his head, just over the clock, opposite the chair. At last the course terminated; but Faraday's spirit had received a new impulse, which nothing but dire necessity could have restrained; and from that he was saved by the prompitude with which, on his forwarding a modest outline of his history, with the notes of these lecturcs, to Davy, that great and good man, rushed to the rescue of kindred genius. Sir Humphrey immediately appointed him an assistant in the laboratory; and after two or three years had passed, he found Faraday qualified to act as his Secretary. The steps of his subsequent progress are well known; he travelled over the Continent with Sir Humphrey and Lady Davy—and he is now what Davy was when he first saw Davy.

RARE WORKS.

THE Works of the learned Joseph Bingham, M.A. late rector of Bavaut, and sometime Fellow of the University College in Oxford, containing—1, Origines Ecclesiasticæ, or the Antiquities of the Christian Church, in twenty three books—2, A Scholastical History of Lay-Baptism, in 2 parts—3, A Dissertation on the Eighth Canon of the Council of Nice—4, The French Church's Apology for the Church of England—5, A Discourse concerning the Mercy of God to Penitent Sinners, in 2 vols. folio. Sold at auction of the late Dr Gardiner.

S. Hieronimi Opera Omnia, eleven vols. folio, bound in fine parchment.—S. Augustiana, Opera, 12 vols. folio, bound in fine parchment.

Hammond on the New Testament, 1 vol. folio, bound in parchment.

Buxtorf's Hebrew Concordance, 1 vol. folio, bound in parchment.

Wells's Commentary, 4 vols. 4to.

Beausobre's New Testament, 2 vol. 4to.

Bowyer's Conjectures on the New Testament, 4to.

Henderson's History of the Brazil, 4to 30 plates.

Tillotson's Works, 3 vols. folio.

Wetstein's New Testament, 2 vols. folio, fine copy.

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Antwerp Polyglott, 8 vols. folio.

Stephani Thesaurus, folio, complete.

The above works will be sold low if applied for immediately, by JAMES MUNROE & CO. 134 Washington st. m 12

THE NORTH AMERICAN REVIEW.

No 91, for April 1836.

CONTENTS.

I. Popular Poetry of the Teutonic Nations—1. Volkslieder der Deutschen. Eine vollstandige Sammlung u. s. w. durch Fr. Karl, Freiherrn von Erlach Mannheim.—2. Hollandische Volkslieder. Gesammelt und erlautert von Dr Heinrich Hoffmann.—3. Danske Viser fra Middelalderen, etc. collected by Nierup, Rahbeck, and Abrahamson.—4. Svenske Folkvisor, by Geijer and Afzelius.

II. Moral Philosophy. 1. The Elements of Moral Science. By Francis Wayland, D. D.—2. Christian Ethics; or Moral Philosophy, on the Principles of Divine Revelation. By Ralph Wardlaw, D. D. From the Second London edition, with an Introductory Essay. By Leonard Woods, D. D.

III. The Alcestis or Euripides, with Notes. 1. The Alcestes of Euripides, with Notes, for the Use of Colleges in the United States. By T. D. Woolsey.—2. The Batigone of Sophocles, with Notes, for the Use of Colleges in the United States. By T. D. Woolsey.

IV. The History of Rome. The History of Rome. By G. B. Niebuhr.

V. Professor Hitchcock's Report on the Geology, etc. of Massachusetts. Report on the Geology, Mineralogy, Botany and Zoology of Massachusetts, made and published by order of the Government of that State. With a descriptive List of the Specimens of Rocks and Minerals collected for the Government. Illustrated by numerous Wood Cuts, and an Atlas of Plates. By Edward Hitchcock.

VI. History of Concord. 1. A History of the town of Concord, from its earliest Settlement, to 1832; and of the adjoining Towns, Bedford, Acton, Lincoln and Carlisle; containing various Notices of County and State History, not before published. By Lemuel Shattuck.—2. An Historical Discourse, delivered before the Citizens of Concord, 12th September, 1835, on the Anniversary of the Incorporation of the Town. By Ralph Waldo Emerson.

VII. A Discourse on Natural Theology. 1. A Discourse on Natural Theology, showing the Nature of the Evidence and the Advantages of the Study. By Lord Brougham, F. R. S.—2. Lectures on the Atheistical Controversy; delivered in the Months of February and March, at Sion Chapel, Bradford, Yorkshire. Forming a First Part of a Course of Lectures on Infidelity. By the Rev. J. Godwin; with additions by W. S. Andrews.

VIII. The Social Condition of Woman. 1. Memoirs of Celebrated Women of all Countries. By Madame Junot.—2. Noble Deeds of Woman, in various Ages and Nations. By Mrs D. L. Child.—3 Legouve, Le Merite des Femmes.

IX. The Legal Profession in England. The Sixth Report of the Common Law Commissioners on the Inns of Court.

Just published by CHARLES BOWEN.

April 9.

RELIGIOUS CONSOLATION.

THIS day received by James Munroe & Co. Religious Consolation. Selected by Rev. E.S.Gannet. Boston Bookstore 134 Washington st. April 9th.

SPARKS'S WASHINGTON, VOL. X. Comprising his correspondence, official and private, from the beginning of his Presidency to the end of his life, with copious notes. This volume is one of the most interesting of the series yet published, comprises an Appendix of upwards 100 pages, with an account of Washington's appointment as President of the United States; his queries, respecting the system of conduct to be observed by him in his private intercouse; his habit in reading, and other important papers; Letter from the Governor of Rhode Island, giving reasons why that State did not accede to the Union. Washington's Visit to Boston, on his tour through the Eastern States, with the correspondence between Gov. Hancock and Washington, and a letter from Benjamin Russell to Mr Sparks, giving many interesting details on the subject; Letter from Lafayette, on the affairs of France; Letters from Jefferson, Hamilton, and Randolph, urging Washington to be a candidate for reelection; Excise Law; Proclamation of neutrality; Minutes of a conversation between Jefferson and Mr Genet; Letter from Henry Lee; Questions for the Judges; Letter from Patrick Henry, &c. &c. Just published, by

m5 8t RUSSELL, SHATTUCK & CO.

TRACTS OF THE A. U. A.

JUST published by LEONARD C. BOWLES, 181 Washington street. A Discourse on the Law of Spiritual Life. By James Walker, D. D. Being No. 101, 1st series of the Tracts of the American Unitarian Association. a 9

GREENWOOD'S HYMNS.

CHARLES J. HENDEE, (successor to Carter, Hendee & Co) 131 Washington st. continues to publish Greenwood's Collection of Psalms and Hymns, for Christian Worship. The 16th edition of this valuable collection contains about sixty additional Hymns.

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Societies wishing to supply themselves with this book, will be furnished with a copy for examination without charge—and will be supplied with the book on the most favorable terms, by the publisher. 1 6

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m 19 tf

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A GENTLEMAN having an only child, a daughter of 7 years of age, whose mother is dead, wishes to have her educated by some respectable Lady or family in Massachusetts, in the vicinity of Boston. It is intended to give her a sound, useful English education, a thorough knowledge of domestic duties, with habits of industry and economy, added to a high degree of mental cultivation. It is desirable that the Lady who may take charge of her, should either wholly instruct her, or direct and superintend her studies. The child is of an affectionate disposition, perfectly manageable and quick to learn. A ressonable compensation would be paid, and as it would be for many years, may be considered desirable. Answers addressed to A. B. C. left at the office of this paper 147 Washington st. until the 1st of June, will meet with attention. It is requested they state place, terms, references, system of instruction, discipline, government and every information that may guide one in the selection of a situation. 2m a 2

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THIS day received by JAMES MUNROE & Co. an invoice of English Books, fine editions and in rich bindings, among which are the following:—

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Biographical Sketch of ANN L. BOUTELLE, of Plymouth.

Extract from the Preface.

The following simple Sketch was originally written for the gratification of a few friends, by one who had the privilege of an intimate friendship with the subject of it. It is printed in compliance with the request of several individuals, who had seen Ann frequently during her sickness, and judged from the effect which her state of mind produced on themselves, that a more extensive circulation of these recollections, than was convenient for a manuscript, might be of advantage to those of her age. apr 2

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